

465
The Resemblance of Jesus to Moses considered,
and the extraordinary and continued punishment
of the Jews shown to be a standing evidence of
the Truth of Christianity,

A

S E R M O N,

P R E A C H E D B E F O R E

The SOCIETY in SCOTLAND for propa-
gating Christian Knowledge,

At their Anniversary Meeting,

In the HIGH CHURCH of EDINBURGH,

On Monday, February 25. 1765.

By JAMES ROBERTSON, A. M.
Professor of Oriental Languages in the University
of Edinburgh.

[Published at their desire.]

E D I N B U R G H:

Printed by R. FLEMING, P. NEILL, and Company.
And sold by W. MILLER, at Sir Isaac Newton's Head,
M, DCC, LXV.

466

The Resolutions of the Society for the
the year 1840 to 1841
of the year 1840 to 1841
the year 1840 to 1841

MEMORIAL

THE SOCIETY FOR THE

The Society for the
giving Christian Knowledge

At their Anniversary Meeting

in the High Church of Edinburgh

On Monday, February 17, 1841

BY JAMES K. BERTHOUD, A.M.
Professor of Oriental Languages in the University
of Edinburgh.

Printed in Edinburgh

EDINBURGH

Printed by W. Mitchell, at the High Church, Edinburgh.
And sold by W. Mitchell, at the High Church, Edinburgh.
1841.

TO THE MOST HONOURABLE

W I L L I A M

MARQUIS of LOTHIAN,

PRESIDENT of the GENERAL COURT
of the SOCIETY in SCOTLAND for
propagating Christian Knowledge;

This SERMON

Is most humbly dedicated by

JAMES ROBERTSON.

To the most Honourable

WILLIAM

Margolis of LOTHIAN

President of the General Court

of the Society in Scotland for

propagating Knowledge



This Sermon

is most humbly dedicated by

JAMES ROBERTSON

S E R M O N.

DEUTERONOMY, Chap. XVIII.

VER. 15. *The Lord thy God shall raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.*

VER. 18. *I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I shall command him, &c.*

MOSES is justly acknowledged by all to have been a very great man.

In various places of Scripture he is honoured with the title of **אִישׁ אֱלֹהִים** *a man of God*, i. e. a very great man, an extraordinary ambassador from God. He was one of the greatest legislators ever lived; at the same time he was a man of great piety, meekness, courage, wisdom and learning. St Stephen informs us, that he was instructed in all the learning of the Egyptians, Acts vii. 22. (a).

A

MOSES

(a) That the Egyptians were very early celebrated for wisdom and learning appears from many ancient writers, and particularly from the Scriptures. To give us a high idea of the wisdom of Solomon, it is said that it excelled all the wisdom of Egypt, 1 Kings iv. 30. "And Solomon's wisdom excelled the wisdom of all the children of the East country, and all the wisdom of Egypt." Phil. de vit. Mos. lib. i. p. 470.

MOSES is undoubtedly the most ancient historian in the world, and the only one who gives us a just and rational account of the creation of the universe, of the history of Providence in the government of it, of the introduction of moral evil, and its dreadful consequences, and of the goodness and love of God in the salvation of mankind.

HIS knowledge of divine things was indeed very great, and his account of the divine nature and perfections is equally grand as perspicuous. When he exhibits a picture to us of the Supreme Being, he represents him thus, Jehovah, God, that is, the self-existent, independent, eternal being, merciful and gracious, long-suffering, abundant in goodness and truth. Hence one of the fathers of the church, (Eusebius) calls him a *divine* truly great, and the most faithful master of the chorus of the prophets. In consideration of his knowledge in jurisprudence, politics, chronology, history, and his Egyptian learning, he might have had a chance in this present enlightened age of philosophy to be reputed one of the first-rate philosophers, had he not pretended to be a prophet. But he was also a prophet, yea the most distinguished prophet that appeared under the Old Testament dispensation;
for

for God spake to him face to face, as a man speaketh with his friend, Exod. xxxiii. 11.

MOSES here foretels the coming of an eminent prophet, whom God would raise up to the Jewish nation, from the midst of themselves, who should resemble himself, and unto whom they were to hearken.

THE original occasion of the delivery of this prophecy, was the Israelites desire, that for the time to come, when God delivered his will to them, he would not do it immediately with such pomp and awful terror, as upon the delivery of the law from mount Sinai, where there were thunders and lightnings, and a thick cloud upon the mount, because the Lord God descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly, so that all the people that were in the camp trembled. Upon this solemn occasion the people earnestly requested that God himself should no more immediately speak unto them, and said unto Moses, *Speak thou with us, and we will hear thee*; but let not God speak with us lest we die.

IN condescension therefore to human weakness, God grants their request, as we learn from the 16th verse of this chapter :
 “ According to all that thou desiredst of
 “ the Lord thy God in Horeb, in the day
 “ of

“ of the assembly, saying, Let me not hear
 “ again the voice of the Lord my God, nei-
 “ ther let me see this great fire any more
 “ that I die not. And the Lord said unto
 “ me, they have well spoken that which
 “ they have spoken.” Accordingly God ap-
 points Moses to deliver his messages for the
 future to them, and, in testimony of his
 approbation of their conduct in this re-
 spect, graciously adds the promise in my
 text, “ I will raise them up a prophet,”
 &c. In order to explain and illustrate
 this prophecy,

I. I shall prove that these words origi-
 nally and principally contain a prophecy
 of the Messiah.

II. I shall shew that the description here
 given exactly corresponds to Jesus of Na-
 zareth, and that he resembled Moses in more
 respects than any other prophet ever did.

III. I shall show that the Jewish nation
 have been and still are severely punished
 for their disobedience to this prophet.

IV. I shall deduce some inferences from
 what shall be delivered upon this subject.

I. I shall prove that these words princi-
 pally contain a prophecy of the Messiah.

SOME Jewish commentators are of opi-
 nion, that Joshua was the person here in-
 tended; because as the people were com-
 manded to hearken unto this prophet, so
 the

the people said unto Joshua, chap. xvi. 17. "According as we have hearkened unto Moses in all things, so will we hearken unto thee." They further urge what is said in the apocryphal book Ecclesiasticus xlvi. 1. where Joshua is said to have been a successor of Moses in prophecies. But there are several things which confute this notion of the Jewish writers. For Joshua was not so properly a prophet, as a commander in chief, and general of the people of Israel; so that when he was installed in his office, it is expressly said, that he should stand before Eleazar the priest, who shall ask counsel for him, after the judgment of Urim before the Lord, Numb. xxvii. 18. 21. which was unnecessary for a prophet. Besides, Joshua is not described as a prophet in the history we have of his life and actions, far less is he compared with Moses; on the contrary, it is expressly said, Deut. xxxiv, 10. "And there arose not a prophet since in Israel, like unto Moses, whom the Lord knew face to face." Abarbanel refutes this opinion of Abenezra's with respect to Joshua; but endeavours to support the opinion of some who maintain that Jeremiah is the prophet here meant. But Abarbanel contradicts himself; for he prefers Isaiah to Jeremiah, on account of his style, alledging that

that the former comes nearer to Moses. It is not probable, however, that Moses should pass over so many intermediate prophets who were prior to Jeremiah. And how could Jeremiah, a prophet who had suffered so many hardships, and was in such danger of his life from the Kings of Juda, be compared to Moses in point of authority?

BUT several Jewish and Christian interpreters understand this, not of a single person, but of a succession of prophets, to be raised up like unto Moses; because, say they, the people being, in the context, forbidden to follow after enchanters and diviners, as other nations did, nothing would have secured them effectually from following after them, but having true prophets of their own, whom they might consult on occasion; and the latter are opposed to the former. Yet the favourers of this opinion of a succession of prophets being primarily intended, acknowledge that the main end and ultimate scope of the prophecy was the Messiah, that great prophet promised to the fathers. But it seems unnatural to compare any one, or the whole chorus of prophets represented as one, to Moses, as they did not live in the same but different ages; nor is there any foundation to ascribe to each of them an equality or resemblance to Moses.

THE

THE plainest and most obvious meaning of any passage ought to be preferred, and taken as the true meaning thereof, unless it contains something absurd, or inconsistent with its connexion; and to have recourse to figure, and to idioms of speech in the interpretation thereof, without any pretence of this kind, cannot be justified by the rules of good sense, or just criticism. Now, the promise of a prophet, in the common acceptation of the words, denotes one single prophet; the text here speaks of one prophet only in the singular number, and not of many. Yea the prediction concerning this prophet who should be like unto Moses, is twice repeated in the singular number (*b*). The entire passage, from ver. 15. to the end, according to the strictly literal and grammatical construction of every sentence in it, makes perfectly good sense, all the parts thereof having

(*b*) As the word is not in the plural number **נְבִיאִים** *prophets*, but **נְבִיא** *a prophet*, there is no good reason can be assigned, why we should not understand it of one eminent prophet: In other places where a number or succession of prophets are pointed out and meant, we find the word used in the plural number: "And the Lord hath sent unto you all his servants **הַנְּבִיאִים** the *prophets*, rising early and sending them, &c." Jer. xxv. 4. See also Jer. xxix. 19. 2 Kings xvii. 13.

The Jews who contend that Joshua is the prophet here meant acknowledge that the word *prophet* denotes only one *prophet*. The context also proveth this, which speaketh only of one prophet, and there is no suffix plural added to any word in it, which is commonly the case when a word is taken collectively denoting more than one. Vid. Glas. philolog. sacr.

having a rational and just coherence with one another, and not a particle appears in the passage connecting it with the preceding context. Therefore these words, *a prophet like unto Moses*, mean something proper to them two, over and above what is common and essential to every prophet (c).

To expound this passage of a succession of prophets, contradicts also God's own declaration concerning the manner in which he intended to deal with other prophets.

WHEN Miriam and Aaron began to mutiny against the authority of Moses, saying, *Hath the Lord indeed only spoken by Moses? hath he not also spoken by us?* God upon this occasion interposes, and declares plainly the difference between Mo-
ses

(c) The text suggests that this likeness and equality was not to consist in some minute circumstances, or in such equality as the following prophets had in common with Moses; but principally in the authority and exercise of the prophetic office. As Moses, by the authority of God, had, in place of the ancient plain way of religion, instituted a more burdensome kind of worship; so when God promises another prophet like to Moses, he intimates, that he would do by this prophet something like what he had done by Moses, changing these carnal ordinances instituted by him into a mode of worship more spiritual and sublime. God promises therefore that he would put *his words* into the mouth of that prophet, not only in the sense in which all the true prophets spoke the words of God, as his faithful ministers, but these words which God had reserved to be spoken by himself in the last days, and which none but God could speak, *Is. iii. 34.* Hence it plainly follows, that this prophet was not to be a bare interpreter of the law of Moses, but the true Lord of the law, and to speak those words of God which were not hitherto spoken in that manner.

ses and all other prophets, Num. xii. 7, 8. "If there be a prophet among you, the Lord will make himself known among you in a vision, and will speak unto you in a dream: my servant Moses is not so, who is faithful in all my house, with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." As to all other prophets,

God here declares that he would speak to them in visions, but with Moses, it is said, he would converse mouth to mouth; or, as it is elsewhere expressed, face to face, Exod. xxxiii. 11. Herein the eminence and dignity of Moses is remarkably distinguished; and, in this respect, none of the prophets, who succeeded him in Israel, were like unto him.

THERE is a remarkable passage in the book of Deuteronomy xxxiv. 10. "And there arose not a prophet since in Israel, like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the land of Egypt." This passage plainly refers to this prophecy, and entirely refutes the notion that Joshua, or any of the succeeding prophets before the birth of Jesus, was the prophet like unto Moses.

WE cannot be certain at what time, or by whom this addition was made to the sa-

B cred

cred volume; but it must have been made after the death of Moses; and consequently Joshua was not a prophet like unto Moses in the opinion of the Jewish church, who received this addition as canonical Scripture, *There arose not a prophet since in Israel*: The manner of expression plainly intimates, that this addition must have been made at some considerable distance of time after the death of Moses, and consequently the Jewish church had no conception of a perpetual succession of prophets to be raised up like unto Moses: And if this addition was made by Ezra, as is highly probable, after the Babylonish captivity, it is plain, that neither Jeremiah nor any of the ancient prophets were esteemed like unto Moses. The peculiar marks and characters wherein it is said that none other prophet had ever resembled Moses, are very remarkable: *There arose not a prophet like unto Moses since in Israel, whom the Lord knew face to face*; and which of the prophets ever conversed so frequently and so familiarly with God face to face? And which of them wrought so many miracles? No person was ever equal or comparable to Moses, with respect to familiar and frequent converse with God, but Jesus Christ the Messiah; none wrought so many and so great miracles as Jesus of Nazareth. See Sherlock on prophecy.

THESE

THESE are good reasons therefore for understanding the text principally and solely of the Messiah. And, it is highly probable, that the words at the same time intimate, that God would raise up prophets, at different times, for the instruction and comfort of the Jewish church, until the Messiah appeared in the world. Besides, these words, *like unto thee*, cannot be applied to any of the prophets that succeeded Moses, whether considered as a single person or collective body, excepting the Messiah. This promise of a prophet is twice repeated, and, in both places, his birth and offices are particularly specified, and yet, in both, the likeness to Moses is expressly mentioned: This prophet was to be one from among their brethren, a Jew, and a prophet like Moses; resembling him in his birth and office. This surely is an additional character, and must signify something peculiar to those two, over and above what is essential to every prophet. These words therefore, *a prophet like unto thee*, plainly imply a resemblance to Moses in some things that were peculiar to himself. For Moses was not only a prophet but also a legislator, a saviour, and mediator (*d*). But the prophets

(*d*) The Jewish interpreters, Abarbanel, Alscechech, and Rabbi Gerundensis, are at great pains to misrepresent the meaning

phets, who succeeded him, foretold some more special promises concerning that prophet, whose coming Moses had predicted, but

ing of these words כמוני and כמוך, alledging, that the sense is not that there should be another prophet of the same rank and dignity with Moses, but only that he should be chosen as Moses was to the prophetic office, and that he should be a faithful prophet of God, so that the Jews might believe him as they believed Moses; and they pretend that the comparison is to be sought in the word אקים *I will raise up* a prophet, and not in the excellency of prophecy; as signifying that this prophet will not speak a word to thee, which is contrary to my prophecy, and the law delivered from God by me: Only he shall be such as I am, and not contrary to me. Vid. Alscheisch. comment. in leg. fol. 292. and Abarbanel fol. 371.

But these interpretations appear plainly to be frivolous, and foreign to the purpose; for the very context sheweth us, that the word כמוני and כמוך by no means refer to the resemblance in fidelity only, for that was required in every ordinary prophet, but imply their resembling each other as legislators and mediators. It is evident also that these words refer not to their doctrine, because that is contained in the word נביא *a prophet*. The word כמוני is compounded of the affix נ and the prefix כ *secundum*, according to, and the word מן Arab. *dilutus et obscurus color, hinc nitor faciei, species*; resemblance, similitude, from the root מוא *(med. Waw) aquam conspicuam habuit, eaque scaturit puteus, &c.* This word כמוני therefore properly denotes *a prophet resembling me, such as I am, like me*. The ellipsis also of the word אשר *who*, (which is frequent in the Hebrew language. (See Glas. philolog. sacr. p. 339.) is here to be supplied, and to be rendered thus, *a prophet shall the Lord your God raise up אשר כמוני who shall be like me, resemble me*. And as Moses has not used the word כאשר but כמוני, it is pretty evident that there is something pointed out in the subject or person, rather than in the manner of raising him up, as appears from the same expression, Gen. xlv. 15. *Wot ye not, (איש אשר כמוני) that such a man as I can certainly divine.* See also ver. 18. and 1 Kings xxii. 4. If. xxiv. 2. The ellipsis of the word אשר proveth also that the word כמוני cannot have an entire reference to אקים as Abarbanel contends, but to what went before.

The Chaldee paraphrase plainly shows the sense of the ancient Jews with respect to this resemblance in excellency of prophecy, which rendereth the 15th verse thus, ואת פתגמי נבואתי בפומיה *I will put the words of my prophecy in his mouth*; and the

but were far inferior to Moses in a variety of circumstances respecting his coming; and were, in the main, but interpreters of the Mosaic law; they had no new law, no new institutes to publish; their business was to illustrate and inculcate the law of Moses. The prophet therefore who should arise like unto Moses, must resemble him in such characters as were peculiar to himself; and these words in the context, *I will put my words in his mouth, and he shall speak unto them all that I shall command him*, suppose an extraordinary commission, and bespeak a prophet immediately sent from God with some new revelation (e).

THESE

Targum of Jonathan the son of Uziel further confirmeth the same, ver. 15 דרמי לי ברוח קודשא *who shall be like unto me in the Holy Spirit*; and ver. 18. דרוח קודשא ביה כוותי *in whom shall be the Holy Spirit, as he was in thee*.

The scope of the sacred writer naturally leads to the comparison between Moses and the prophet here promised: And Moses himself plainly pointeth out upon the appearance of God at Horeb, that a singular and illustrious prophet should be given them, who should be a mediator between God and the people, as Abarbanel himself confesseth upon Deut. v. 37. God therefore, hearkening to their prayers, promises that a prophet resembling Moses in his legislative and mediatorial character should be raised up to them.

Rabbi Bechai, a writer of great antiquity, refutes Abarbanel's interpretations; but he is mistaken in asserting that the word כמוני denotes the place of the prophet's nativity, and the exclusion of the Idumeans; for the sacred writer has expressly excluded them and the Ishmaelites, (notwithstanding some Mohomedan writers contend, that this is a prophecy of their prophet Mohomed) in these express words, *from the midst of thee, of thy brethren*. Vid. Marrac. prodrom. ad Alcoran. p. 20.

(e) These words therefore in the 19th verse intimate, that there remained something to be revealed to this people more than

Moses

THESE words therefore plainly intimate, that he had something more to reveal than what was delivered by Moses ; for if this prophet was to reveal nothing but what had been delivered, nor in a different manner, what need was there that such a prophet should be promised, who should deliver *the words of God*, and should be thus distinguished from Moses ?

THERE remained therefore something to be revealed by this prophet, and not only the Jews, but the Samaritans also, believed this: Whence the woman of Samaria saith, “ When the Messias cometh he “ will tell us all things,” John vi. 25. Yea the prophet Isaiah intimated that there remained to be preached liberty to the captives, and consolation to the mourners ;
for,

Moses had delivered, and that in a different manner from that in which the decalogue was given. The woman of Samaria plainly acknowledged that she expected a plain revelation of the divine will on the appearance of the Messiah. It appears also from this verse, that God acknowledgeth the words to be his own which the Messiah should speak, as Christ himself also sayeth, *My doctrine is not mine but his that sent me*, John vii. 16 ; and whereas prophets used to shew signs and wonders, Deut. xiii. 1, 2. Altho’ Christ did many such signs, Acts ii. 22. yet they are not here mentioned, because the word and the gospel of Christ is the power of God unto salvation, Rom. i. 16. And Christ’s name is called *the Word of God*, Rev. xix. 13. And the word (rather than wonder) was that which the ancient Jews expected by the Messiah, as their later writers do witness. See Maim. treatise on Kings xi. 3. However, when the true Christ was come, that wicked and adulterous generation sought after a sign, Mat. xvi. 14. Although he did many miracles before them, yet they believed not in him, John xii. 37. He came in his Father’s name, and they received him not ; another, as Ben Coziba, came in his own name, and him they received. Vid. Ainsworth in locum.

for, faith this prophet of the Messiah, lxi.
 2. "The Spirit of the Lord God is upon
 "me, because the Lord hath anointed me
 "to preach glad tidings unto the meek;
 "he has sent me to bind up the broken
 "hearted, to proclaim liberty to the cap-
 "tives, and the opening of the prison to
 "them that are bound; and to proclaim
 "the acceptable year of the Lord," &c.
 Which words the Jews themselves apply
 to the Messiah, Luke iv. 18--22. "And
 "when Jesus began to say unto them,
 "this day is this scripture fulfilled in your
 "ears; *and all bare him witness, and wonder-*
 "*ed at the gracious words which proceeded out*
 "*of his mouth (f).*" He was not only to
 publish this to the Jews, but also to the
 Gentiles, Is. xlii. 1, 4, 14. "I have put
 "my Spirit upon him, he shall bring forth
 "judgment to the Gentiles;" and again,
 "The isles shall wait for his law." See
 also Is. xlv. 22. "Look unto me all ye
 "ends of the earth, and be ye saved."
 The prophet Haggai seems plainly to have
 had in his eye this very prophecy of Mo-
 ses, chap. ii. 7. "According to the word
 "that I covenanted with you when ye
 "came

(f) Then was literally accomplished what was prophesied of
 the Messiah, Ps. xlv. 2. *Thou art fairer than the children of men;
 grace is poured into thy lips, therefore God hath blessed thee for ever.*
 Which words Kimchi thus interprets of the Messiah: "When
 "thou speakest, thy words are so gracious, that grace seems as
 "it were to have been poured into thy lips."

“ came out of Egypt, so my Spirit remain-
 “ eth among you : fear ye not. For thus
 “ saith the Lord of Hosts, Yet once, it is a
 “ a little while, I will shake the heavens
 “ and the earth, the sea and the dry land ;
 “ and I will shake all nations, and the de-
 “ fire of all nations shall come, and I will
 “ fill this house with my glory, saith the
 “ Lord of Hosts,”

THUS we have shewn that there are ma-
 ny things in the text which plainly point
 out one eminent prophet, which, if com-
 pared with Jesus Christ, were exactly ac-
 complished in him, and can be applied
 to none else ; for first, the word *prophet*
 is expressed in the singular number ; *The*
Lord thy God shall raise up unto thee a
prophet ; and, if we attend to the force
 and emphasis of the phrase, it intimates
 plainly the raising up of a certain il-
 lustrious prophet at a fixed time, rather
 than a constant succession of prophets.
 Moses expressly adds, *like unto me*, that
 is, in the principal part of his character,
 one who should not only be a prophet but
 also a legislator ; for whatsoever prophet
 was not a legislator was far inferior to Mo-
 ses. But, from the time of Moses, to the
 days of our Saviour, there was no prophet
 who had the same authority as Moses had,
 for the succeeding prophets were only in-
 terpreters

interpreters of the Mosaic law, they only exhorted the people to obey the law of Moses; reprov'd the transgressors of it; and, by foretelling punishments to be inflicted upon them by God, awakened them to return to the obedience of this law: which plainly appears from the whole writings of the prophets, even to Malachi the last of them, Mal. iv. 4. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel, with the statutes and judgments." Jesus appeared in the world at that period when the Jewish nation had the highest expectation of the coming of their Messiah. Yea at that time, which corresponded exactly to the prediction of the prophet Daniel, chap. ix. 24. who foretold, that 500 years after the publishing the edict for rebuilding the city Jerusalem, the Messiah should appear. But now 2000 years are elapsed; nor has such a Messiah appeared as the Jews looked for; nor can they name any one person to whom this prophecy is applicable: But it is so applicable to Jesus of Nazareth that one Nehumias, according to Grotius, or rather Nechonias^(g), a Hebrew Rabbi, who lived about 50

C

years

(g) Grotius cites this place from the Talmud, in the tract. de Synedrio, and sometimes he thinks he read it in one Abenada's commentary upon Daniel; but there is a considerable difficulty that occurs; as that Hebrew Doctor's commentary upon Daniel

is

years before the coming of Jesus, had publicly declared, that the time of the coming of the Messiah could not be protracted above 50 years.

THAT, at the time of our Saviour's appearance in the world, there was not only a general

is not to be found. Grotius refers also for the truth of this testimony of Nehumias to Hugh Broughton's commentary upon the book of Daniel. John Borellius who translated this commentary from the English to the Latin, at Basil 1599, in his dedication of this translation, hath these remarkable words: "Hoc etiam niveo, lapillo signandum venit, quod R. Nehumias Christum ab eo tempore, in quo ipse loquebatur, post 50 annos nasciturum asseruit, ab fine septimanarum retrogradè numerans:" but Borellius doth not support this remarkable confession by proper authority and testimony. The learned Reimmannus *Introduct. histor. in Theol. Jud. p. 358.* and Theodorus Hasæus, *Biblioth. histor. Theol. Brem. class. v. fasc. iii. p. 561.* and the learned Wolfius are of opinion, that the person pointed at by Grotius was not Nehumias, but Rabbi Nechonias, the son of Hakkana, whom the Jews acknowledge to have lived 40 years before the coming of Christ. He wrote a letter to his son Hakkana, whom he hoped would live so long as to see his appearance, in order to inform him concerning the mysteries of the Messiah. The learned Hasæus endeavours to point out the book in which, perhaps, these remarkable words of Nechonias or Nehumias may be found, to this purpose: *Si quid ille aliquid hujus habet, suspicor, id fieri in ejus epistola secretorum אגרות הסודות quam Paulus de Heredia Arragonensis, ex Judæo Christianus, una cum ejusdem epistola pro adventu Messie latine cum scholiis edidit, teste Nicol. Antonio, tom. 2. Bib. Hisp. p. 216.* which conjecture of Hasæus is approved of by the learned Wolfius, in his *Biblioth. Heb. vol. iii. p. 824.* It seems probable, according to the opinion of these learned men, that Grotius had from Galatinus what he hath said of this matter. See *Galat. lib. i. de Arcanis cathol. verit. ch. iii.* See also Jacob Middendorp, book ii. de academ. p. 210.

The celebrated Jewish Rabbies, Solomon Jarchi, Rabbi Jose, cited by Abenefdra, and Saadiah upon Dan. vii. 13. agree, that by the *Son of Man* in Daniel is meant the Messiah. Also Rabbi Jose, who saw the destruction of the temple, declared that the time of the appearance of the Messiah had come, as R. Jacob testifies in *Caphtor. fol. 6. e. a. G. p. 436, 337.* See Grotius de veritat. relig. Christ. ex edit. Koccheri Haleac. Magdeburg. 1734. p. 329. and 417.

a general expectation of a prophet, but particularly of that prophet spoken of by Moses, appears from John i. 21. "Art thou that prophet?" and vi. 14. "They said, This is truly that prophet who should come into the world." These Scriptures, without doubt, mean the Messiah, of whom Moses was a type, as it is evident no great prophet appeared since the days of Malachi before Christ, excepting John, who is said to have come in the spirit and power of Elias; and whom the Jews themselves distinguished from that prophet promised by Moses, as we may reasonably infer from the words of Philip to Nathaniel, "We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth the son of Joseph." Under the Maccabees and Herod, we read of no prophet; but, at the same time, we find a passage very expressive of the general expectation of this prophet whom Moses had foretold, where the Jews and priests agreed that Simon should be their governor and high priest for ever, until the faithful prophet did arise, 1 Macab. xiv. 41.

THERE is no doubt, but the ancient Jews acknowledged this text to be particularly applicable to the Messiah, since St. Peter, who, according to the manner of
the

the apostles, reasons with the Jews upon received principles, applieth these words to Jesus of Nazareth: “ For Moses truly
 “ said unto the fathers, A prophet shall the
 “ Lord your God raise up unto you from
 “ your brethren, like unto me; him shall
 “ ye hear in all things whatsoever he shall
 “ say unto you: And it shall come to pass
 “ that every soul that will not hear that
 “ prophet shall be destroyed from among
 “ the people,” Acts iii. 22. The holy martyr Stephen applieth this text in the same manner, and reasoneth upon the same principles, when he saith, “ This is
 “ that Moses which said unto the children
 “ of Israel, A prophet shall the Lord your
 “ God raise up unto you, from your
 “ brethren, like unto me, him shall ye
 “ hear.” Acts iii. 22.

II. I shall shew that the description here given exactly corresponds to Jesus of Nazareth; and that he resembled Moses in more respects than any other prophet ever did.

THE likeness of Jesus to Moses is indeed so great, and the resemblance so striking, there is such a strange coincidence of circumstances, so similar in both, that he who runs may read.

THE first remarkable circumstance of likeness was, that as Moses was born at
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that very time, when Pharaoh had formed a design of cutting of all the infant Hebrew males, solicited to this, as Josephus tells us, by one of his secretaries, upon a report that a child should be born who, if preserved alive, should humble the power of the Egyptians, and exalt that of the Israelites (*b*): So, upon the like jealousy, occasioned by more than public fame, in authentic account, that about the latter end of Herod's reign, there should arise a star in Jacob, a true King of the Jews, the bloody tyrant Herod causes all the males of Judah and Benjamin, about Bethlehem, which were under two years, to be cruelly murdered. Yet he left the true King of the Jews, the offspring of Jesse, unhurt and untouched. As Moses fled from his country to escape the wrath of Pharaoh: So Christ, upon his parents being warned of God, was carried into Egypt. As God appeared to Moses in Midian, and commanded him to return into Egypt; for, adds he, "all the men are dead who sought thy life", Exod. iv. 19. So the angel of the Lord said unto Joseph, almost in the same words, "Arise, take the young child

(*b*) Τῶν ἱερογραμματιῶν τις ἀγγέλλει τῷ βασιλεῖ, τεχθήσεται τινα, κατ' ἔκαστον τὸν καιρὸν, τοῖς Ἰσραηλῖταις ὅς ταπεινώσει μὲν τὴν τῶν Αἰγυπτίων ἡγεμονίαν αὐξήσει δὲ τοὺς Ἰσραηλῖτας τραπεζίς. See Joseph. antiq. Jud. lib. ii. p. 97. Havercamp.

child, and go into the land of Israel ; for they are dead who fought the young child's life", Matth. ii. 20. As Moses chose rather to suffer affliction with the people of God, than to be called the son of Pharaoh's daughter : So Christ refused to be made a King, when the multitude would have taken him by force ; and chose rather to suffer the ignominious death of the cross to save a guilty world. It is recorded of Moses that he was of a mild and gentle disposition, and not easily moved to anger by the repeated provocations and great stupidity of the Israelites, Exod. xxii. 3. So also of Jesus Christ, " That he was meek and lowly in heart, that he did not break the bruised reed, nor quench the smoking flax ; and that he endured the contradiction of sinners", Heb. xii. 3. But to pass over a variety of other instances, in which there was the greatest likeness between Moses and Jesus ; we shall confine ourselves at present to shew his resemblance to Moses in the character of a Prophet, Legislator, Saviour, and Mediator.

I. JESUS Christ resembled Moses as a prophet.

WE are informed from the context, that when the people heard the voice of God at Horeb, they were terrified with the sight of the great fire upon the mountain,
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and, upon that occasion, that they might hear the voice of God no more, earnestly intreated that Moses might henceforth speak to them the words of God; and promised that they would obey with as much readiness, as if they heard God pronounce them, *Exod. xx. 19.* The terror and consternation which they felt and expressed on this occasion, plainly shew that the Son of God could not appear among them in his native and essential glory, without filling them with consternation; as appeared afterwards in his transfiguration upon mount Tabor. It was necessary therefore that he should be a partaker of flesh and blood, to prevent that terror which the appearance in his own native glory would necessarily produce: wherefore he came in the fashion of a man. And, at Horeb, where the people declared that they could not bear the voice of God, it is intimated, that God would raise up unto them a prophet from among their brethren, like unto Moses. Jesus was thus a prophet raised up to the Jews, from among their brethren; in his behaviour and conduct he evidenced as great steadiness and integrity, as much prudence and good temper, as ever Moses did. He discovered, by the whole tenor of his actions, that he was no impostor; as well as by all his discourses, that he was

no enthusiast; and therefore, as he himself argues, John viii. 14. ought to have been received, when he said he came from God, upon his own testimony; much more when this was strengthened by the many wonderful works, which he shewed from the Father (i). His resemblance to Moses here has a special regard to that privilege conferred on Moses of seeing God face to face; which is plain from the text in Deut. xxxiv. 10. This likeness unto Moses is expounded by God, saying, *I will put my words in his mouth*, which imports something more than speaking to him in visions and in dreams: And that the likeness to Moses was understood to consist in this immediate communication with God, is most evident from the last verse of this book, where it is said, “*And there arose not a prophet since in Israel whom the Lord knew face to face, in all the signs which the Lord sent him to do*” “*in*

(i) And as Moses declares that he did not work miracles from the mere impulse of his own mind; as he expresses himself, “*כי לא מלבי*” *quod non proprio ausu, scilicet animi motu, haec fecerim*; for I have not done them of mine own mind”, Num. xvi. 28. See also this manner of speaking illustrated in Num. xxiv. 13. Neh. vi. 8. So Jesus Christ declares of himself; “for I can of mine own self, *ἐκ αὐτῶν*, do nothing; as I hear I judge, and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me”, John v. 30. And as Moses spoke the words which God commanded him to speak unto the people, so Jesus Christ declares of himself, “I do nothing of myself; but as the Father hath taught me, I speak these things,” John viii. 28. And again he sayeth, “I have not spoken of myself, but the Father which hath sent me he gave me a commandment what I should say, and what I should speak,” John xii. 49.

“in the land of Egypt.” And Jesus not only resembled but excelled Moses in this respect; for as Moses excelled all the prophets in God’s speaking to him mouth to mouth, so Christ excelled Moses in being in the bosom of the Father. This prophet had immediate communication with the Deity, and God spake to him face to face as he did to Moses, *“I will raise them up a prophet, saith God; and the people glorified God, saying, that a great prophet is risen among us,”* Luke vii. 16. *“I will put my words in his mouth, saith God;”* and our Saviour saith, *“I have given unto them the words which thou gavest me,”* John xvii. 8. John xii. 49, 50. *“No man hath seen God at any time, the only begotten Son which is in the bosom of the Father he hath declared him,”* John iii. 13.

THE eminence of Jesus’s prophetic character is distinguished in the several parts of it; he revealed the mysteries which were hid from ages, Rom. xvi. 25. and which he had learned in the bosom of the Father, John i. 11. iii. 32. viii. 38, 40. He taught inwardly and efficaciously by his Spirit, and opened the understandings of his disciples to understand the Scriptures, Luke xxiv. 40. and he prophesied not by any foreign inspiration, but from the fulness of the Godhead dwelling in himself. He knew

all future events, and all other prophets were inspired by his Spirit, according to the testimony of St Peter, 1 Pet. i. 11. And whereas the law of nature was much obliterated and weakened by the fall of man, and former revelations were more general, and the laws of God were expressed in more general terms, and perverted from their genuine meaning by the false glosses and constructions of the Jewish teachers, this great prophet has set in a clear light what was sparingly mentioned and imperfectly revealed before. He has represented God to the world in the glory of his nature and the spirituality of his worship. This prophet has rescued the divine law from the corrupt mixtures of men, and represented it in a true light: He has explained the spiritual meaning and true extent of every particular precept, as reaching the heart and thoughts, laying restraints upon the natural appetites and passions, and chiefly insisting upon inward purity of soul.

He has given a more clear and distinct representation of the way and manner of a sinner's justification from guilt, and reconciliation with God, as procured by his blood, and applied by faith. He has rendered the Christian institution the most excellent and perfect, and has given us
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the most compleat and distinct rule for life and manners that ever was known in the world. This prophet has revealed the will of God concerning a future state, and the happiness of heaven, in the clearest manner; so that life and immortality are said to be brought to light by the gospel: We have more express assurances of a future state, and a more particular account of it. In the revelation made by him it is represented as *eternal life, and many mansions in his Father's house; as a prepared and everlasting kingdom; a rest remaining for the people of God; an inheritance incorruptible*: And this is made the great comprehensive promise of the new covenant, *This is the promise which he promised even eternal life*, 1 John ii. 25.

AND as Moses confirmed his doctrine by shewing them signs and wonders in Egypt, and in the red sea, and in the wilderness forty years, Acts vii. 36.; so Christ confirmed his doctrine by his miracles, and gave many infallible proofs of the divine power and presence. If we consider the miracles performed by Christ, either with respect to their number or excellency, they are not inferior to these performed by Moses (*k*);
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(*k*) As we cannot conceive of higher marks and evidences of the divine mission of a prophet, than his being possessed of power to work miracles; it is evident, that according to the tenor of
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yea they exceed them, in as far as Jesus performed them by his own inherent power, and others wrought miracles in his name, and by a power derived from him. Thus Jesus appears evidently not only equal but even so much superior to Moses as a son to a servant (1).

AND as Moses prophesied concerning the future state of the Jewish nation, so this prophet foretold the future state of the Jews, and the destruction of their temple and city, forty years before it came to pass; and he assured them that that generation should not pass away until all these things

the law of Moses, Christ should have been received by the Jewish nation as a prophet sent from God. To pretend that Jesus Christ wrought miracles by magical arts, is absurd, and may be easily refuted by this consideration, that none of the Jewish rulers, and members of the Sanhedrim, who saw Christ perform miracles with their own eyes, and who were by no means ignorant how far the power of magic could go, never once charged him with having wrought his miracles in this manner, John iii. 2. Acts i. 11. That the miracles of Christ were not performed by any diabolical art, is evident from this consideration, that Christ performed his miracles in confirmation of a doctrine which was destructive of the kingdom of the devil.

(1) Whatever the modern Jews assert, it is evident, that the ancient Jews affirmed that the Messiah should be a prophet not only equal but superior to Moses. Maimonides, in his treatise called Teshuba, cap. ix near the end, says "That the King who shall be of the seed of David shall be endued with wisdom, superior to that of Solomon, **וְנָבִיא גָדוֹל הוּא קָרוֹב לְמֹשֶׁה רַבֵּנוּ** and he shall be a great prophet next to Moses our master; and therefore he shall teach all people, and instruct them in the way of the Lord, and all nations shall come to hear him." Yea the ancient Jews acknowledged him to be superior to Moses, **יְרוֹם מֵאַבְרָהָם וְנִשְׂא מִמֹּשֶׁה וְנִבְח מִמְּלָאכֵי הַשָּׁרָת** The Messiah shall be extolled above Abraham, he shall be exalted above Moses, and he shall be higher than the angels of the ministry. See Jalkut from Tanchuma upon Isaiah liii. 13.

things should be fulfilled, Matth. xxiv. 2, 34. Luke xxi. 6. That their house should be left unto them desolate; yea Jesus hath foretold and delineated the fate and state of the Christian church to the end of time, in his prophecies, Matth. chap. xxiv. and xxv. Revelat. chap. i.

MOSES, from that great degree of the prophetic spirit granted unto him, so perfectly has foretold the state of the Jewish nation, from the time of the law to the time of the Messiah, that the greatest prophets seem to have been but his scholars. From a participation of the fulness that was in Christ, hath that disciple whom Jesus loved far exceeded Moses, as well in the extent, weight, and variety of matters foretold, as in the determinate manner of foretelling them. Whoever seriously reads the book of Deuteronomy, and that of the Revelation of St John, and compares the first with the known misery of the Jews, and the other with the history of the world, he will plainly see that the book of Deuteronomy shews Moses to have been the father of the prophets; and the book of Revelation shews that Christ, from whose fulness John had that extraordinary measure of the Spirit, was the fountain of prophecies; *for the spirit of prophecy is the testimony of Jesus*, and, in a glorious manner,

manner, confirms his divine mission to all that know and duly consider the circumstances of it, Rev. xix. 10 (m).

In fine, if we inquire after historical evidence with respect to the accomplishment of this prophecy, we shall find that it did most punctually agree to the character of our blessed Saviour, and not to any other prophet either before or after him. All the prophets of the Old Testament saw visions,

(m) Daniel describing the office of the Messiah, and the blessings flowing from him, among others, enumerates this as one, Dan. ix. 24. וְלִחְתֹּם חִזּוֹן וְנָבִיא to seal up the vision and the prophecy. The word חִתֵּם חֶמֶךְ properly signifies *obsignavit, sigillavit*, to seal up: Hence it signifies that a thing was fulfilled and completed. The Scholiast upon Hariri observeth that خاتمة الشيء *est rei cujusquam obsignatorium sive actio obsignans pro extremo*. Vid. Har. concess. i p. 8. Thus also Mohammed calls himself خاتم النبيين *sigillum prophetarum*; the seal of the prophets. Gelalladinus, a commentator upon the Coran, says of Mohammed upon this passage, "Hence he is called the seal of the prophets, because all the prophets were sealed by him; (for it is said here that God knoweth every thing belonging to Mohammed); indeed because there was to be no prophet after him." And Bartolocius says upon Dan. ix. 24. et ad sigillandum visionem et prophetam. *Sigillare aut signare significat rem jam esse ad finitam et completam; per adventum Christi in mundum finitae et completae sunt omnes prophetiae. Vulgata clarius reddidit, et impleatur visio et prophetia. Haec igitur Danielis visio et reliquae prophetarum prophetiae impletae sunt in adventu Christi Domini; ita ut post Christum nullae aliae prophetiae necessariae sunt de Christo, qui ipse fuit signaculum omnium prophetarum, ut dicit Tertul. in lib. contra Judaeos. Vid. Bartoloc. Bibliothec. Rabin. vol. 2. p. 318. This vision of Daniel's, and the prophecies of the other prophets, were fulfilled upon the coming of the Lord Jesus Christ; so that after his coming no other prophecies concerning Christ were necessary, because he was, as Tertul. calls him in his book against the Jews, signaculum omnium prophetarum, the seal of all the prophets.*

visions, and dreamed dreams; all the prophets in the New were in the same state. St Peter and St John had visions; the apostle Paul had visions and dreams; but Jesus Christ himself neither saw a vision, nor dreamed a dream, but had intimate and immediate communication with the Father. He was in the Father's bosom; he and no man else had seen the Father, and the fulness of the Godhead dwelt bodily in him. Moses and Christ are the only two in all the sacred history who had this communication with God; the likeness to Moses is said directly to consist in this, of seeing God face to face.

2. JESUS Christ resembled Moses as a lawgiver. For these words, *a prophet like unto me*, imply that he should be a lawgiver; not simply a prophet, but a prophet like unto Moses, that is, a second lawgiver, as Eusebius expresses it.

MOSES was the great Jewish lawgiver; he delivered to the Jews a system of laws which far excelled the laws of all the nations around them; so that the most eminent legislators of antiquity seem to have borrowed many of their most excellent laws from him.

THAT the Messiah was to be like Moses in his legislative capacity will appear by considering well the occasion of these words,

words, *I will put my words into his mouth, and he shall speak all that I shall command him.* No prophet after Moses was sent with such a commission during the time of the law; and yet the prophet here foretold was evidently to resemble Moses in this particular: *He was to speak all that God commanded him;* and whoever hearkened not to him was to be destroyed.

MOSES had no greater authority than this, nor can any words describe greater⁽ⁿ⁾: A common prophetic commission was

(n) The Jews alledge, that Christ our Saviour cannot be here intended, because, neither according to us, nor according to the Jews, was he like unto Moses: Not according to us, because we believe him to be God; but Moses was a mere man: Not according to the Jews, who firmly maintain that there never was afterwards a prophet like unto Moses: So it is absurd that a less should abrogate the ordinances of a greater. See Lipmannus.

In answer to this objection we affirm, that this prophecy is to be applied to the Lord Jesus Christ, who resembled Moses in his exact knowledge of divine things, in familiarity with God, in miracles, and in every pre-eminence in which Moses excelled all the other prophets. He was of their brethren; and spake such words as God had reserved to be delivered in the last times; to whom the Father bare testimony from heaven, with an express charge to hearken to him in all things. Nor is it any objection that we affirm him to be greater than Moses; for he that is greater has every thing that is in the less, and thus far he is like and equal to the less. Besides Moses did not intend an absolute equality between himself and that prophet, who was promised to be given to them; but that, at least, he was not to be less than himself. But the greater he is, the stronger is the argument: The general assertion, that a prophet did not arise like unto Moses, is improperly objected; for what is said in time past, is not said in prejudice of the future; and, it is self evident, that that saying does not detract from the excellence of that prophet, whom Moses affirms was, in all respects, to be equal to himself. It is also improperly urged, that the less cannot abrogate the ordinances of the greater: For, besides that the doctrine of the prophets

was necessarily included in the promise of a prophet; these words *like unto Moses*, are not superfluous and insignificant, but emphatical, and designedly superadded, to remove any apprehension that a promise of a prophet like unto Moses was liable unto; for, as has been observed already, a promise of a prophet like unto Mo-

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phets has not its authority from them, but from God, Christ was so much greater than Moses, in as much as the son is greater than the servant, and the builder greater than the house, Heb. iii. 3, 4, 5. See Wits. Œconom. foed. p. 837. The prophets represent the Messiah superior to Moses; particularly Isaiah, "For, unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," Is. ix. 6, 7. The modern Jews indeed, by one of the most forced interpretations imaginable, apply this prophecy to Hezekiah. But the Chaldee paraphrase understood it of the Messiah, although their translation of the original is equally forced and indefensible, rendering it thus, *And the Wonderful, Counsellor, the Mighty God, shall call his name* (viz. the name of the child), *the Prince of Peace*, applying only the last epithet to the child that was to be born. But this interpretation is plainly contrary to the use of Scripture in such a manner of speaking; for the word שמו is placed between the name of him who nameth and that of him who is named; so that that name which follows the word שמו is every where attributed to the person named, but not to him who nameth. *And she called* (את שמו שמואל) *his name Samuel*, 1 Sam. i. 20. *וזה שמו אשר יקראו יהוה צדקנו* *And this is the name whereby he shall be called, Jehovah our Righteousness*, Jer. xxiii. 6. The Jews here are obliged to acknowledge, that the Messiah is called here *Jehovah our Righteousness*, (see also Gen. iv. 25, xvi. 15, xxi. 3. Ruth iv. 17.), as Rabbi Kimchi, Bechai, and Alschech confess. The ancient author of the book Rabboth applies this passage plainly to the Messiah. See Berescith Rabboth upon Gen. xli. 44. as also from the prologue to Echa Rabboth, or a commentary on the Lamentations, it is expressly said, *ארי יוסי הגלילי אף שמו של משיח נקרא שלום שני אבי עד שר שלום* i. e. *Josus Galilei dicunt; etiam nomen Messiae est Pax, sicut dicitur Pater æternitatis, Princeps pacis. Vid. Vitring. in locum, et Pug. Fid. part. 3. distinct. 3. cap. 14. sect. 6.*

ses was twice repeated, ver. 15. and 18. to guard against any misapprehension of his meaning.

AT the same it is intimated, that notwithstanding this prophet should resemble Moses in his legislative capacity, yet that God would not speak to them in that terrible manner he had done by Moses on mount Sinai. Upon other particular occasions, when Moses was employed by God to foretell any particular event, to admonish or reprove them, or to direct their conduct in some future emergency, they received the divine message from the mouth of his servant Moses.

GOD therefore assures them, that upon the publication of this new law, this prophet should speak to them in such a way and manner, as should not terrify or affright them.

As therefore another legislator is promised like unto Moses; it is justly hence inferred, that a prophet superior to Moses is promised in our text: For Moses having given a law, no other legislator could arise unless he gave a law more perfect than that of Moses: For if the law was precisely the same, it could not be called a new law, but only a revival of the former law. Therefore it plainly follows, that whosoever brings a new law, must bring one superior

perior to that of Moses; for the law was given by Moses, but grace and truth came by Jesus Christ. And that this is plainly the case is evident from Jer. xxxi. 31, 32. “ Behold
 “ the days come saith the Lord, that
 “ I will make a new covenant with the
 “ house of Judah, and the house of Israel;
 “ not according to the covenant that I
 “ made with their fathers, in the day that
 “ I took them by the hand to bring them
 “ out of the land of Egypt: but this shall
 “ be the covenant that I will make with the
 “ house of Israel; After those days, saith
 “ the Lord, I will put my law in their
 “ inward parts, and write it in their
 “ hearts, and I will be their God, and
 “ they shall be my people: and they shall
 “ not teach every man his neighbour, and
 “ every man his brother”, &c. (o). For, as
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(o). The **תורה** law or doctrine, is the word of God, which he was to put into the mouth of this prophet. The Jews therefore are greatly mistaken who imagine that this word **תורה** signifieth nothing else but the Mosaic law, seeing it evidently signifieth that doctrine by which we are trained up to eternal life, which this prophet upon his appearance manifested. See Isaiah xlv. 22. “ Look unto me all ye ends of the earth, and be ye saved.” That the word **תורה** signifies the doctrine of true religion, appears from Is. ii. 3. **כי מציון תצא תורה ודבר יהוה** “ For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” Here the word **תורה** evidently signifies the doctrine of true religion, called likewise here the word of *Jehovah*, and means the same thing as the word **משפט**, Is. xlii. 1. “ He shall bring forth **משפט** that model, “ plan, or form of doctrine to the Gentiles ;” that is, that plan of salvation appointed by God, according to which the Messiah should judge, namely the gospel. The learned Michaelis translates the word **משפט** here, *Regula sive canon iudicii divini, doctrinae*

the apostle argueth, if that first covenant had been faultless, there should no place have been sought for a second, Heb. viii. 7, 8, and 13. Stephen also, by citing this passage, Acts vii. 37. justly proves, that the doctrine of Jesus should abolish the external rites of the Mosaic law; and that, by means of it, a spiritual worship should be introduced.

JESUS

trina evangelica, quæ est norma judicii Christi cui pater judicium tradidit It is said in ver. 5. that he shall not fail or be discouraged till he set **משפט** this plan or model of doctrine in the earth: And the next clause of the verse plainly shows, that this word **משפט** signifies the same thing with the word **תורה**, for it is added, **ויתורתו אים ייהלו** *And the isles shall wait eagerly and earnestly for his law.* This appears further from ver. 3. **ויצא ממשפט לאמת** “He shall bring forth a model or plan of religion according to truth;” that is, such a plan as men should be convinced in their consciences was agreeable to truth. The doctrine of the Messiah is called *truth*, as being wholly spiritual, and is opposed to that which is ceremonial: Hence it is said, “That the law was given by Moses, but grace and truth came by Jesus Christ”, John i. 17. And it is called *ὁ δὸς τῷ Θεῷ the way of God in truth*; which plainly appears to signify the same thing as the Hebrew word **משפט** *the doctrine*, or model of religion; and which is called also by the Evangelist *κρίσις, the doctrine or law of the gospel*, as Procopius also observeth. And thus the Evangelist sheweth us the meaning of the prophet in these words, *ἵς νίκης, unto victory*; intimating, that the Messiah’s doctrine should triumph by its demonstrative evidence. The difficulty which ariseth from the citation of the prophet by Matth. xii. 20. *ἵς ἂν ἐκβάλῃ εἰς νίκης τὴν κρίσις*, until he bring forth judgment (the law or doctrine of the gospel) unto victory, may be easily obviated, if we consider, that the Evangelist, in the words now cited, comprehends the meaning of these two clauses in the prophet, viz. that in verse 3. *and he shall bring forth judgment unto truth*; and that also in verse 4. *till he hath set judgment in the earth*. As the intermediate part of this last verse was not so much for his present purpose, the Evangelist giveth us the sense and meaning of the prophet, rather than the precise words; which way of citation the sacred writers, yea and writers of every kind, do use in a variety

JESUS Christ, the legislator of the Christian religion, did not abolish any moral truth delivered by Moses or the prophets, as he himself expressly declares, "I came not to destroy the law and the prophets;" but, at the same time, he did visibly, and in a manner obvious to common sense, greatly improve and perfect the law given by

riety of instances: So that we are not to be surprised that the ancient Jews and Talmudists cited passages in the same manner. See the learned and judicious Vitrina upon this place.

Some of the Jewish interpreters acknowledge, that the word משפט signifies the same thing with תורה; and that it hath this signification appears from 2 Kings xvii. 27. *The nations which thou hast removed and placed in the cities of Samaria, know not (את משפט) the model or form of worship of the God of the land.* See also Exod. xv. 25. There he made for them a statute משפט, and an ordinance, a model, form, or rule of religion. Hence the statutes or rules of religion are called in the Psalms, משפטי יהוה Ps. xix. 9. *The ordinances of the Lord are true.* See also Ps. xxv. 9. *The meek will be guide in judgment, במשפט in the doctrine of religion.* See Gen. xviii. 19. Levit. v. 11. Deut. iv. 45. Ps. cxix. 7, 13, 20, 43, et passim.

Therefore the תורה law, word of Jehovah, and the משפט signify that model or form of doctrine of the Messiah called in the New Testament the word of God, Acts vi. 7. also the word of grace, chap. xiv. 23. and the word of reconciliation, 2 Cor. v. 19. as also the law of faith, Rom. iii. 27. The Scripture not only insists, that the Messiah was to introduce a new form or model of doctrine, but the Hebrew Doctors acknowledge it; for Jonathan thus paraphrases upon Is. xii. 5. ותקבלו אלפן חדת בחרוא מבחירי צדיקיא, et accipietis doctrinam novam cum gaudio ab electis justorum. "And you shall receive a new doctrine from the chosen from among the just." Kimchi gives a remarkable reason why the paraphrast called this doctrine new, because, adds he, "really that doctrine will be new; and then they shall learn the knowledge of the Lord in such a manner, as none ever learned before that time."

The author of the book de Fundamentis, lib. iii. cap. 19. ex Midrash, "Ecce, inquit, explicatum est tibi censere doctores nostros felicitis memoriae omnes Israelitas posthac accepturos doctrinam alteram, ut prius ex ore Dei benedicti sine ullo intermedio." Vid. Voisin. Theolog. Jud. p. 241. et 242.

by Moses, vindicating and purging it from a great many false glosses put upon it by the scribes and pharisees : He indeed abrogated the rites and ceremonies, and substituted in their place the simple yet significant institutions of baptism and the Lord's supper. For God *put words in his mouth*, and he spake unto them all that God commanded him ; and it happened unto them who would not hearken unto him as God had threatened, saying, *He who will not hearken to my words which he will speak in my name, I will require it of him.* For that generation who rejected him suffered in the most lamentable and unheard of manner ; and their posterity, who still continue to reject him, still live under the curse ; and, forasmuch as they required a sign from him, as the prophecy prescribed, to satisfy them that the Lord had spoken by him, he gave them a sign, a most astonishing sign, such as no prophet ever gave ; and yet that sign, unusual as it was, and unlikely to come to pass, was exactly accomplished.

IN fine, this Legislator died in confirmation of his doctrine ; and, as a farther proof of his divine mission, rose from the dead before his flesh saw corruption, Psal. xvi. 10. and, being raised from the dead, he ascended into heaven, and sits at the right hand

hand of God the Father; and was made not only a King, but a Priest for ever after the order of Melchizedeck, Ps. cx. 4. And, after his ascension into heaven, from thence he poured out his Spirit upon the apostles, on the day of Pentecost; and, by the laying on of their hands, the gifts of the Holy Spirit were communicated, not only to the Jews but also to the Gentiles, according to ancient prophecy, Jo. ii. 28. And at length this divine Lawgiver, by his apostles and ministers, defended his gospel against the most violent opposers and persecutors both of the Jews and Gentiles, and propagated this gospel through the whole world, and brought all men to the knowledge of the worship of the true God of Israel: So that whereas before his coming the knowledge and worship of the true God was wholly confined to the land of Judah, in a little after the coming of this prophet, and his sufferings and resurrection, this knowledge was spread over the earth; and the nations, forsaking their superstition and idols, worshipped the God who made the heavens and this earth. And such are the effects and consequences which the prophets foretold, and the Jews expected should happen after the coming of the Messiah.

3. JESUS Christ resembled Moses as a Saviour and Mediator.

MOSES

Moses having delivered the Jewish nation from Egyptian bondage and slavery, and having settled the Jewish polity by immediate and express direction from heaven, conducted them for forty years thro' the wilderness, and protected them from their enemies, at length brought them to the borders of the promised land of Canaan.

JESUS Christ, while on this earth, delivered many from the power of evil spirits; and, by his doctrine and example, rescued mankind from the slavery of sin and Satan, and conducteth his people by his word and Spirit through this world, amidst the various snares and dangers to which they are exposed from the devil, the world, and the flesh. He protects and defends them from the powers of darkness, and the various enemies which surround them in this world, and, at length, will introduce them to a better country, that is an heavenly.

As Moses acted as a Mediator and intercessor for transgressors between God and Israel, as in the affair of the golden calf; when Moses his chosen stood before him in the breach, to turn away his wrath lest he should destroy them, Pl. cvi. 23. Exod. xxxii. 11; thus the man Christ Jesus is *the one Mediator between God and man*, 1 Tim, ii. 5.

ii. 5. but greater indeed than Moses, as being the *Mediator of a better covenant, established upon better promises*, Heb. viii. 6. Moses indeed was not always successful in his mediation, Num. xx. 12. but Jesus Christ was always prevalent; *for the Father heareth him always; and he ever liveth to make intercession for his people*, Heb. vii. 25. And as he was a priest taken from among men, and ordained for men in things pertaining to God, so he was capable of mediating between God and men. And thus, according to ancient prophecy, this great Mediator *was wounded for our transgressions, and bruised for our iniquities, and the chastisement of our peace was upon him*, Is. liii. 5.

MOSES instituted the passover, when a lamb was to be sacrificed, none of whose bones were to be broken, and whose blood protected the people from destruction. Christ was that paschal lamb, who was ordained before the foundation of the world to redeem us with his own blood, Rev. v. 9.

IN fine, as Moses ratified a covenant between God and the people, by sprinkling with blood, so Christ by his own blood. Moses desired to die for the people, and prayed that God would forgive them, or blot him out of his book; but Jesus Christ did more; he died for sinners, and redeemed them, not with such corruptible
F things

things as silver and gold, but with his own precious blood.

A FRUITFUL imagination may find out likeness where there is none; but, as an excellent writer observes, “ Is this similitude and resemblance in so many things between Moses and Christ the effect of mere chance? Let us search the records of universal history, and see if we find a man so like Moses as Christ was, and so like to Christ as Moses was. If we cannot find such a one, then have we found him of whom Moses in the law and the prophets did write, Jesus of Nazareth the Son of God.” See Jortin’s Remarks on Ecclesiast. Hist. vol. i. p. 222.

III. I shall shew that the Jewish nation have been, and still are severely punished for their disobedience to this prophet.

WE have already proved that this prophecy relates plainly to Jesus Christ the Messiah. The prophecy is clearly expressed, and obedience to him is strictly enjoined: *Unto him shall ye hearken: And it shall come to pass, that whosoever will not hearken unto his words which he shall speak in my name, saith the Lord, I will require it of him* אֲדַרְשׁ מֵעֲמּוֹ; i. e. I will severely punish him for it, as the word is translated, Gen. ix. 4. xlii. 23. The Septuagint translate this word *ἐπετιμήσω*,
I will

I will take vengeance upon him: And the apostle Peter expoundeth it thus, *Every soul that will not hear that prophet, shall be destroyed from among the people*, Acts iii. 23. The Chaldee paraphrase renders it thus, *My word shall require it of him*. Here מִמָּוֶה word, can signify nothing but a divine person, distinct from him who speaks these words; even that very prophet to whom the apostle applies them. And the Hebrew doctors thus explain these words, *He that transgresseth against his* (namely, this prophet's) *word is guilty of death, by the hand of God*; as it is written, Deut. xviii. *I will require it of him*. See Maimonides in *Jesude Hathorah*, cap. ix. sect. 2.

IN the context it is also suggested, that the prophet here spoken of is supposed absolutely, like Moses, to speak what God had given him to speak; and therefore they are commanded to submit to him absolutely, like as to Moses, under pain of destruction.

THE execution of the threatening annexed to the prophecy is very remarkable, and it has been literally fulfilled upon the whole nation; so that every man who considers the Jews, from the rejection of Christ unto this day, must own, that this part of the prophecy has been punctually verified.

THIS sinful nation rejected the Messiah, and crucified the Lord of life; and not
only

only fastened the guilt of that atrocious crime upon themselves, but entailed the same upon their posterity, *When all the people answered and said, His blood be on us and on our children!* All the people! not only those of the lower rank, but the chief priests, the scribes and elders; not only the inhabitants of Jerusalem, but the whole nation of the Jews, who were then assembled to celebrate the passover; all the people, in the fullest sense of the expression, answered and said, *His blood be on us and our children.* Never sure, (as an elegant writer says*), “was any wish expressed with so much solemnity, unanimity, and warmth, or attended with such horrid circumstances of aggravation; and no wonder such an imprecation received its fullest accomplishment, in so remarkable a manner as never can be paralleled in any nation or age.” The whole Jewish nation was guilty of the blood of the Messiah; and how could the land be cleansed of the blood of the Son of God, which the whole nation had spilt? How, but by the blood of that whole nation? *His blood be upon us and on our children!* said they; and it happened to them even according to their wishes.

THERE is not need therefore of many words to prove the punishment of the Jewish

* See Bishop Atterbury’s posthumous sermons, 8vo, vol. 1. p. 122. London 1734.

Jewish nation, for it is visible to all the world. The threatening in this prophecy was fulfilled upon the Jews who lived in that generation, who would not hearken to the words of Christ; and therefore he destroyed their city and sanctuary, according to the prediction of Daniel, chap. ix. 26. The neglect of hearing this prophet was revenged on the whole nation, in such a manner that their own historian owns the hand of God to have been evidently seen in their destruction. Josephus, (who had nothing less in his view), informs us of some circumstances which shew how strict a correspondence there was between their crime and their punishment. The nation, collected in a body to celebrate that passover, had crucified the Messiah; and the vengeance of God overtook them at another paschal solemnity, when all the Jews were shut up in Jerusalem, so as none could escape the sword of the Romans.

THE Romans laid Jerusalem even with the ground, and they left not therein one stone upon another, because she knew not the time of her merciful visitation, according to what was foretold by our blessed Saviour: “For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side;
“ and

“ and they shall lay thee even with the
 “ ground, and thy children within thee,
 “ and they shall not leave in thee one
 “ stone upon another, because thou knew-
 “ est not the time of thy visitation” (p),
 Luke xix. 43, 44. This prophecy was li-
 terally accomplished, according to the testi-
 mony of Josephus, who tells us, “ That
 “ when Vespasian besieged Jerusalem, his
 “ army compassed the city around, and
 “ kept them in on every side ; and though
 “ it was judged a great, and almost im-
 “ practicable work, to compass the whole
 “ city with a wall, yet Titus, animating
 “ the soldiers to attempt it, in three days
 “ built a wall of 39 furlongs, having 13
 “ towers in it ; and so cut off all hopes
 “ that any of the Jews should escape. (Jo-
 “ seph. de bello Jud. lib. 5. cap. 27.
 “ p. 893.) Titus having commanded his
 “ soldiers to dig up the city ; this was so
 “ fully done, by levelling the whole com-
 “ pass

(p) It seemed exceeding improbable that this prophecy should
 be accomplished in that age, considering the peace of the Jews
 with the Romans, and the strength of their citadel, which forced
 Titus himself to acknowledge, that it was the singular hand of
 God which compelled them to relinquish fortifications which no
 human power could have conquered. Yea, in almost all his
 speeches, he declares the destruction of Jerusalem to be a just
 judgment upon the Jews from heaven : “ God co-operates with
 “ us. Their miseries, by your bravery, and God’s assistance, are
 “ multiplied. Their factions, famine, siege, and the falling of
 “ the walls without a battery, do they not manifest that God is
 “ angry with them, and assists us ?” See Joseph. de bello Jud.
 lib. vi. ch. 5, 9.

“ pass of it, except three towers, that they
 “ who came to see it were persuaded it
 “ never should be built again.” (q).

THUS that unbelieving generation died in their sins, John xiii. 24. and wrath is come upon them to the uttermost, 1 Thess. ii. 16. and hath not this terrible denunciation been fully executed upon the Jews? Was not the compleat excision of that unbelieving nation, soon after Jesus had finished his ministry among them, and his apostles had preached in vain, the fulfilling of this threatening upon them for not hearkening unto him? Our blessed Saviour not only denounced these threatenings, but also foretold the signs, the manner, and circumstances of it, with a particularity that must astonish and amaze every one who reads his prophecy concerning the destruction of Jerusalem, and compares the account given of the same by their own historian Josephus. Such Jews indeed who believed in Jesus, and followed the advice given them, Luke xxi. 20. escaped the

(q) The account we have of it is astonishing, and such as would appear incredible, if not supported by the evidence of one who was himself an eye witness of the things which passed, and a sharer in them. Josephus bears witness to the truth of the accomplishment of this prophecy of our blessed Saviour, in these remarkable words: “ No stranger who had before seen Judea,
 “ and the beautiful suburbs of the city, but now beholding it a
 “ desert, with tears and groans lamented the great change. The
 “ war had defaced all remains of beauty, and no one at his first
 “ approach could know the place, but, upon the spot itself,
 “ asked where the city stood.” See Joseph. Bell. Jud. l. vi. c. 1.

the general ruin of their country, like fire-brands plucked out of the burning(*r*). But the main body of their nation either perished in their infidelity, or were carried away captive into all nations (*s*). Their city Jerusalem, their temple and government were utterly ruined; and the Jews were not carried into a gentle captivity, (as formerly into Babylon), to enjoy their laws, and live as a distinct people in a foreign country; but they were sold like beasts in a market, and became slaves in the strictest sense,

(*r*) It is very remarkable, that, by the special providence of God, after the Romans under Cestius Gallus made their first advance towards Jerusalem, they suddenly withdrew again in a most unexpected and indeed impolitic manner; at which Josephus testifies his surprise, since the city might then have been easily taken. By such a conduct the Romans gave as it were a signal to the Christians to retire: And Eusebius informs us, that the Christians, in obedience to this admonition of our Saviour's, did retire, some to Pella, and others to mount Libanus, and thereby preserved their lives. See Joseph. Bell. Jud. lib. 2. cap. 19. § 7. Euseb. Eccles. Hist. lib. 3. cap. 5. and Doddridge's Fam. Expof. vol. ii. p. 381.

(*s*) Is it not strange, that the Romans, who carried no other nation captive, yet should expel the Jews out of their own country? Is not this a proof of a remarkable interposition of providence in the punishment of that sinful nation, and a woful evidence that God had quite cast them off from being his peculiar people. Their land was sold, and no Jew was allowed to dwell there; nay they might not come within sight of Jerusalem, or rather of *Ælia*, the name given to the new city, when the foundations of the old were ploughed up. A heathen temple was built where that of God had stood; and a Turkish mosque pollutes it to this day. A heathen writer informs us, that Julian's impious attempt to rebuild their temple, and settle them in Jerusalem again, in contempt of this prophecy of our Saviour, was several times miraculously defeated by the eruption of balls of fire, which consumed the workmen. This writer absurdly ascribes it to a fatal resistance in the element. See Ammianus Marcellinus, lib. 23. cap. 1. p. 286. and Doddridge's Fam. Expof. vol. 2. p. 383.

sense, according to the prediction in Deuteronomy, chap. xxviii. 68. " And there
 " ye shall be sold unto your enemies for
 " bondmen and bondwomen, and no man
 " shall buy you ;" and from that day to
 this, they have had neither prince nor law-
 giver among them. Josephus informs us,
 that eleven hundred thousand Jews were
 destroyed in this war, and near an hun-
 dred thousand taken prisoners ; of which
 some of the fairest and tallest Titus reser-
 ved for his triumph ; of the rest that were
 about 17 years old, he sent some to Egypt
 to work in the mines ; most of them he
 dispersed through the provinces, to be de-
 stroyed in the theatres, by the sword or the
 wild beasts ; and they that were under 17
 years of age were sold. Thus was fulfilled
 what was foretold by our Saviour in the
 24th verse, " That there should be great
 " distress in the land, and wrath upon the
 " people ; and that they should fall by the
 " edge of the sword, and should be led a-
 " way captive into all nations ; and that
 " Jerusalem should be trodden down of
 " the Gentiles." (1). But what is still

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more

(1) Josephus, in his introduction to his history, has these re-
 markable words : " Of all the cities in subjection to the Romans
 " our city Jerusalem has been advanced to the greatest glory, and
 " reduced to the most abject misery. The calamities of all o-
 " ther people, from the beginning of time, are, in my opinion,
 " little in comparison with what the Jews have suffered ;" and
 expressly asserts, that the distress was such as the like has not
 been,

more amazing, this dreadful judgment hath still continued to operate with unre-mitted vigour for these 1700 years; according to Moses's prediction in these remarkable words: "And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even: and at even thou shalt say, Would God it were morning; for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see," Deut. xxviii. 65, 66, 67. (u).

THEY

been, nor shall be; and whoever reads his account will see a sad illustration of this prediction of our Saviour's, in the miseries brought upon this wicked nation, by plagues and famine, and fires occasioned by the siege, and the carnage made not only by the Romans, but by the yet greater cruelty of the seditious and zealots within the city.

(u) The calamities the Jews underwent, particularly under Adrian and Trajan, were such, as Dio Cassius informs us, (hist. lib. 69.) that fifty thousand were slain, five hundred fortresses were demolished, and nine hundred of their chief towns in Egypt, Crete, &c. were plundered and burnt to the ground. We have an account also of the terrible things they afterwards suffered in France, Italy, Spain, and other parts of Europe, in the decline of the Roman empire, collected by the learned and pious Dr Jackson. See the *Eternal Truth of the Scriptures*, vol. i. p. 123, 127: fol. Lond. 1673.

THEY still continue a numerous, and yet powerless, a distinct people, though vagabond, and dispersed over the whole earth, without country or national connexion, having no place of general rendezvous; they remain unmixed and unincorporated with any of the nations amidst whom they dwell. Their firm adherence to their religion is no less remarkable than their numbers and dispersion, notwithstanding it is contemned and persecuted over the face of the whole earth. This is the more surprising, if we consider the frequent apostacies of this people in their own land, and within sight of their temple. In their dispersion also they themselves preserve pure and unadulterated their sacred records, those ancient prophecies of their nation, which described the person and character of the Messiah, foretold the time of his appearance, and the circumstances of his death and sufferings: So that while they continue the great enemies of the gospel, they are yet the great promoters of it, by the attestation which they give to the integrity of those books from whence the proof of its divine original was most clearly derived.

THEIR preservation in this separate state, unmixed, is wonderful, and may confound the infidels of the present age; and
might

might convince them that here Providence interests itself, and that here we see plainly the finger of God thus dispersing them, and preventing a coalition, in order to render them, by that means, standing monuments of his justice to all nations and ages. Yea, as criminals guilty of the most atrocious crimes are doomed by tribunals of justice to have their lifeless carcase hung up in terror, and to be exposed to the sight of survivors; so it hath pleased divine justice to act with regard to this guilty nation. For although their civil and religious government has been overthrown for many ages, yet the name survives, and the race exists, as distinct and unmixed as while they were no nation*. This dreadful distinction of the Jewish nation is maintained against a thousand circumstances, which must, according to the experience of human affairs, have long since incorporated them with the rest of mankind: And yet the ten tribes, when carried into captivity, found a fixed habitation, who, nevertheless, are left among the nations as if they had never had been. And how can this be accounted for? Almighty God had decreed and foretold, that the dispersion of the ten tribes should obliterate their very name and memory; so that in vain one should search the records

* See Dr Warburton's serm. vol. i. 8vo, p. 329. Lond. 1753.

cords of nations for them; whereas the same God had determined, that the last dispersion should preserve the descendents of Judah, and hold them up, the visible objects of his present justice and vengeance, and of his future mercies. But then how are they held up? As the refuse of the earth, the out-cast of nations, and the reproach of human nature. No nation, from the beginning of the world, as their own historian declares, was ever punished as this nation; and therefore, if the punishment of nations be for their sins, some heinous act must have been done by them which was never done by any other nation (*x*). Their circumstances at present are melancholy

(*x*) The justice of God is manifest in thus punishing that race of men which actually spilt the blood of Christ, and made themselves, by a dreadful imprecation, answerable for it. Their children and descendents approve their forefathers crime, and continue open and avowed enemies to Jesus of Nazareth, and are justly in the same state of condemnation with them. And is not the fulfilling of this imprecation a plain and undoubted proof of the mission of our blessed Saviour? And the wisdom of God is highly illustrated by his conduct towards the Jews; for the destruction of their polity and nation confirms the truth, and spreads the interest of Christianity.

The dispersed Jews, who hate the Christian religion, do yet retain many books that give a vast strength to, and confirm it; and so much the greater, as the Jewish nation has preserved these books with the highest reverence, and the greatest care. Had the whole body of the Jewish nation been converted to Christianity, infidels would then, with some appearance of probability, have pretended that all the prophecies of the Old Testament, that relate to the coming and history of our blessed Saviour, were forged by Christians, and have looked upon them, with the prophecies of the Sybils, as made many years after the events they pretended to foretell.

melancholy beyond expression or conception, according to the prediction of one of their prophets : “ They have now lived
 “ many days without a King, and without
 “ out a Prince, and without a sacrifice,
 “ and without an image, and without an
 “ ephod, and without Teraphim,” Hosea
 iii. 4. The sceptre is now undoubtedly
 departed from Judah. And what national
 sin is that of which they have been guilty?
 Not idolatry surely; for they have not
 been charged with that since their captivity
 in Babylon. That sin can be nothing
 else but the murder of that great Prophet
 God had sent to them, whom with wicked
 hands they slew; and imprecated upon
 themselves a curse, which has followed
 them to this very day, *His blood, say they,*
be upon us and our children! That blood there-
 fore, the guilt of which pursues them, was
 the blood, not of an impostor, but of that
 prophet which God promised to raise up
 unto them, like unto Moses, the *seal* of the
 doctrine which he published, and the evi-
 dence of his being what he affirmed him-
 self to be, the Son of God: Which blood-
 guiltiness the penitent Jewish church will
 humbly confess and acknowledge in the
 latter days; according to the prediction of
 the prophet, “ When God will pour up-
 “ on the house of David, and inhabitants
 “ of

“ of Jerusalem, the Spirit of grace and of
 “ supplications, they shall look upon him
 “ whom they have pierced, and they shall
 “ mourn for him, as one mourneth for his
 “ only son, and shall be in bitterness for
 “ him, as one that is in bitterness for his
 “ first born.” Zechar. xii. 10.

THE accomplishment of the prophecies in Moses and the prophets, with regard to their dispersion and calamities, afford us the justest grounds, and the most rational hopes to believe, that the promises of the said Moses and the prophets, with respect to their future restoration, shall, in due time, be also accomplished. For Moses, after the prediction of the many calamities which should befall them, assureth us, that God will not utterly forsake them: “ And yet
 “ for all that, when they be in the land of
 “ their enemies, I will not cast them a-
 “ way, neither will I abhor them, to destroy
 “ them utterly, and to break my covenant
 “ with them: for I am the Lord their God.
 “ But I will for their sakes remember the
 “ covenant of their ancestors, whom I
 “ brought forth out of the land of Egypt,
 “ in the sight of the heathen, that I might
 “ be their God: I am the Lord,” Levit.
 xxvi. 44, 45. And the prophet Jeremiah has foretold this very circumstance of their preservation as a distinct people, even af-
 ter

ter God had made that new covenant with them: " Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord." Jer. xxi. 35, 36, 37.

HERE God declares, that heaven and earth shall pass away sooner than the Jews shall cease to be a distinct people. The same God who hath given laws to nature, watches over their preservation. Their sins and aggravated guilt will not move God to retract his promise, and reject entirely the posterity of Jacob; *for God is not man that he should lie, nor the son of man that he should repent* (y).

IV. WE

(y) The preservation of the Jews by providence as a distinct people, renders it highly probable that that nation in general shall become converts to Christianity. Their present miserable state, when predicted by Moses and their prophets, seemed as improbable as at this time their conversion to Christianity. The present extraordinary condition of the Jews is such a warrant and proof

IV. WE shall deduce some inferences from what has been said.

I. WE may see that Christianity is indeed near as old as the creation. After

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the

proof that they shall be restored in due time, as must powerfully strike those who will open their eyes to view it. How, without a singular providence, could a people divided into an infinite number of small families, scattered, like so many imperceptible grains of dust, among all nations, subsist longer than any, and even survive the extinction of them all? Who can, at this day, pick out the ancient Romans in Italy, or the Gauls in France, from the nations which conquered these kingdoms? Who can make the like separation in Great Britain, between the ancient Britons and the different nations who conquered it? Notwithstanding all the disadvantages the Jewish nation labour under from reproach, persecution, and oppression, they still subsist, they multiply, they remain visibly distinct and separated from all other people. To what are we to impute this preservation of the Jews as a separate and distinct people? To the promise of that God who cannot lie, and who is not unmindful of his promises to the old patriarchs, to whom God hath reserved children, heirs of their faith, who, in the end of the ages, shall believe in Jesus Christ: So that while other nations shall be either extirpated or confounded with each other, *The Lord hath said of Jacob, Fear thou not, for I am with thee, for I will make a full end of all the nations, whither I have driven thee, but I will not make a full end of thee, Jer. xxx. 10, 11.* And again. *Thus saith the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob and David my servant; for I will cause their captivity to return, and have mercy on them, Jer. xxxiii. 25, 26.* The Jews shall one day be recalled through mercy; and, for the sake of those, the patience of God suffers all the rest, and his power preserves them. God hath set bounds to the unbelief of the Jews. We may probably expect the conversion of the Jews as the chief sign of the latter times. The continuation of their former plagues seem mitigated since the reformation, as if their misery was almost expired, and the day of their redemption drawing nigh. It seemeth therefore highly probable, and founded on the word of God, that their nation in general shall become converts to Christianity; yea, it is foretold, that they will embrace their own Messiah, whom they reject, and thereupon be taken into the divine favour and covenant anew, *Rom. ii. 11, 36. Is. xlv. 17, 23, 25. Hos. iii. 4, 5. Zech. xii. 9. xiii. 1.* There are several prophecies which seem to suggest, that, upon their conversion, they shall, by
a train

the fall of man, a promise is given, "That
 " the seed of the woman should bruise the
 " head of the serpent." This promise is
 repeated to the patriarchs Abraham, I-
 saac, and Jacob, "That in their seed all
 " the families of the earth should be bles-
 " sed." And here we see plainly, that
 God promises to the Jewish nation, at the
 very time he gave them that law at mount
 Sinai, "That he would raise up a prophet
 " from the midst of them, of their bre-
 " thren, like unto Moses;" resembling him
 in his characters of Prophet, Legislator, Sa-
 viour, and Mediator; and he plainly inti-
 mates unto them, that they were to heark-
 en to this prophet, whatever change or al-
 teration he was to introduce, with respect
 to the external rites and ceremonies of the
 Jewish religion.

We see plainly also the connexion there
 is between the Old and New Testaments.
 It is indeed surprising, that any, who pre-
 tend to be friends to Christianity, should
 look upon the Old Testament as a clog and
 incumbrance upon the evidence of the in-
 spiration

a train of wonderful providences, be gathered together from the
 countries in which they are now scattered, and conducted to their
 own land, where they shall become a prosperous and a religious
 nation, *Isa. xxvii. 12, 13. Therefore say, Thus saith the Lord God,*
I will even gather you from the people, and assemble you out of the
countries where ye have been scattered, and I will give you the land
of Israel. See also *Ezek. xi. 17---21 xxxvi. 24---28. xxxvii.*
21---28. xxxix. 25---29. Hos. i. 10, 11. Amos ix. 14, 15. Zech.
xiv. 10, 11, 21.

piration and divinity of the New Testament. Such do indeed err, not knowing the Scriptures: For there is such a strong and intimate connexion between the Jewish and Christian religion, and they are so closely linked together, that if the one be false, the other cannot be true. Some who pretend to be friends to Christianity, imagining they see some things in the Jewish religion unworthy of the divine perfections, have been for separating and disuniting it from Christianity; fearing lest its connexion with Christianity, like a millstone tied about its neck, should sink it to the bottom. But this is not only absurd, but impossible; for Jesus Christ appeals every where to the writings of the Old Testament; and affirms, in the clearest and strongest manner, that these Scriptures testify of him: Yea, every one who has read the Gospel with the least degree of attention, may easily perceive, that Jesus Christ assumes the character of that Messiah the Old Testament writers testify of; and declares, with a verily, verily, one jot or title of the law should not pass till all be fulfilled.

OUR Saviour's apostles also follow his example and footsteps, in proving the truth of his divine mission; as we have seen already the apostle Peter and the martyr Stephen
 prove

prove to the Jews, from their own Scriptures, that Jesus was that prophet whom God had promised to raise up unto them from among their brethren. The apostle Paul likewise appeals to the Old Testament in the whole of his epistles, convincing and putting to silence the Jews from their own Scriptures, and has given us the best commentary upon the law of Moses ; particularly in his epistle to the Hebrews. Indeed the Old Testament is so far from hanging like a dead weight upon Christianity, that it plainly paves the way for its credibility and reception: For it not only foretels the time of the coming of the Messiah, but points out the temper and character of that Messiah promised to the fathers, so particularly, and predicts the nature and extent of his kingdom, in so clear and convincing a manner, that, when viewed in this connexion, the Jewish and Christian dispensation reflect light on, and mutually strengthen and confirm each other. These two dispensations resemble a building supported by two pillars, joined and cemented together, Jesus Christ being the chief corner-stone whom God has placed in Zion ; so that if you remove either of the two, the whole must fall to the ground. This connexion of the Old Testament with the New, is plainly taught by Jesus Christ himself:

himself: *Do not think (says he) that I will accuse you: there is one who accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?* Jo. v. 45, 46, 47.

THE study therefore of the Old Testament is absolutely necessary, in order to the right understanding of the New: Our blessed Saviour inculcates the study of it in the strongest manner, in these remarkable words, *Search the Scriptures, for in them ye think ye have eternal life,* Jo. v. 39. The Scriptures recommended by our blessed Saviour at this time, were undoubtedly those of the Old Testament, as the canon of the New was not then written; and it is recorded, to the honour of young Timothy, *that from a child he knew the Scriptures, which were able to make him wise unto salvation, thro' faith which is in Christ Jesus,* 2 Tim. iii. 15. And the sacred historian informs us, That *Apollos was λογικός και δυνατός εν ταϊς γραφαϊς, eloquent and mighty in the Scriptures,* Acts xviii. 24. the proper character of a minister of the gospel. The apostles of our Lord and Saviour studied these Scriptures with the greatest care and attention: And every diligent student of the Scriptures of the New Testament will easily perceive, that the inspired writers thereof have not only illustrated

illustrated the Old Testament, but imbibed and transfused the spirit and manner of writing of the Old into the New Testament.

2. FROM what has been said, we may see that the infidelity of the Jewish nation is unreasonable and inexcusable.

WE have shewn that the prophet here meant is the Messiah, and that Jesus Christ is the only prophet that appears in the Jewish nation, resembling Moses as a Prophet, a Legislator, a Saviour, and Mediator; and that this prophecy is neither applicable to Joshua, nor to a succession of prophets, but only to Jesus Christ, who was a prophet raised up from the midst of themselves, of the seed of Abraham, and family of David, as appears by his genealogy. Here we have a plain declaration upon God's part, at the very time the law was established, of another prophet to be raised up after Moses, as a new lawgiver, to whom all were to yield obedience; for it is expressly said, *Unto him shall ye hearken*: And here we see plainly, that the authority of God is equally interposed in commanding obedience to Jesus of Nazareth, whom we have proved to be the true Messiah, as unto Moses the Jewish lawgiver. God expressly declares, by his servant Moses, that this prophet was to have an extraordinary

traordinary commission ; for he saith, *I will put my words into his mouth, and he shall speak unto them all that I shall command him.* For here Israel is commanded by God to hearken to this prophet in all things, which he should order them to observe ; and they are commanded to believe in him as God's ambassador, under the penalty of entailing upon themselves the dreadful punishment foretold in the text.

THE grand stumbling-block of the Jews in the days of our Saviour, and at this present time, is, that they believe the law of Moses to be immutable and unalterable. Their great fear was, their offending against that Moses who was their lawgiver so many hundred years ago: But they did not consider that Moses here plainly tells them, that they should not always hang upon him, and directs them to, and expressly enjoins obedience to this prophet in all things, whatsoever he should command them: And hereby plainly intimates, that the Jewish nation was to hearken unto this prophet, whatever changes and alterations he was to make in the rites and ceremonies of their religion. As rites have no foundation in the nature and relation of things, or in the divine rectitude, and are, in themselves, indifferent, and are only observed out of reverence to the divine command,

mand, which is always founded on wisdom: It is evident therefore, that the perfection of religion is not to be sought for in external rites, and that religion is not rendered more perfect, whether new rites are added, or ancient ones abrogated; for rites do not purify the soul from sin, nor render a person more acceptable unto God, excepting in as far as they are expressive of the inward temper of the mind; and, if this is wanting, they are detestable unto God: *I will not reprove thee for thy sacrifices, or thy burnt-offerings to have been continually before me, Psal. l. 8, 9, 14. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations, incense is an abomination unto me, the new moons and sabbaths, the calling of assemblies I cannot away with, it is iniquity, even the solemn meeting, II. i. 11, 12, 13. To what purpose cometh there to me incense from Sheba? and the sweet cane from a far country? Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me, Jer. vi. 20. Trust not in lying words, saying, The temple of the Lord, the temple of the Lord are these. Jer. vii. 4. See also II. lviii. 4. lxvi. 3. Hos. vi. 6. Amos*

mos i. 21, 22, 23. Micah vi. 6, 7, 8. It is evident from these passages, that the perfection of a law is to be estimated from the precepts in it, which have their foundation in the rectitude of the divine nature, and sound reason, and must have a tendency to improve human nature. A perfect law therefore must awaken the soul to the study of holiness, and purity of mind; and doth not so much regard external rites as the essence of religion. And as the law of Jesus Christ ought to exceed the Mosaic law in the perfection of its precepts, it followeth, that he should abolish rites and ceremonies, and command that God should be worshipped every where in spirit and in truth; prescribing a more perfect worship, upon the introduction of which that imperfect and ritual service should vanish like a shadow in the presence of a body. It is plain therefore, from the very nature of that law which was to be brought in by this prophet, who was to be like to Moses, that the ceremonies of the Mosaic law should cease. It is also evident from the writings of the prophets themselves, that they intimated that the observance of the ceremonial law should cease, because the accomplishment of what they had predicted could not take place during the observation of that law. This indeed

is not so plainly spoken of by the prophets, lest the clear and perfect knowledge of it should diminish that sacred regard for the ceremonial law, which God chose should be had to it till the Messiah should come. The ceremonial law was national and local, most of the duties prescribed by that law were confined to Judea and Jerusalem. This therefore was to be abolished. But the moral law, the basis and end of the former covenant, was, in like manner, to be the basis of the new one. That the ceremonial law was to be abrogated is evident from Isaiah, *And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills. And many shall say, Come, let us go up to the mountain of the Lord, &c.* Is. ii. 2, 3.

FROM this passage of Scripture, and a variety of other places, it plainly appears, that the prophets have foretold that the kingdom of the Messiah should not be confined to the land of Judea, but be extended to the heathen; and that the most distant nations should partake of the blessings of his kingdom. And it is evident, that it was impossible for remote nations to observe the law of Moses, a great part of the worship prescribed by it being confined to the temple at Jerusalem, and all
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the males being obliged to appear there by that law thrice every year. The promise therefore that the Messiah should be King over all the earth, is equivalent to a prediction that the ceremonial law should be abolished*.

IN fine, upon our Lord's transfiguration upon mount Tabor, the most ample testimony was given to his divine mission, and of his being this very Prophet, or the true Messiah. Moses and Elias appeared in person there, to shew the harmony there was between the Old and the New Testament; and there is a peculiar propriety in the appearance of these two heavenly witnesses; for Moses was the person by whom the law was given, and Elias was a great prophet who restored the law of the Lord after it had been long forgotten. The legal dispensation appeared in Moses, and the prophetic ministry, which was a kind of chancery to the law, abating the rigorous observance of the ceremonial part of it, is represented by Elias; and both are supposed to appear in order to deliver over to Christ that dispensation. Yea God himself, by a voice from heaven, declares him to be his only begotten Son, and commands, alluding to the very words of Moses in our text, that all men should hearken

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* See Theol. dissert. by John Erskine A. M. Lond. 1765.

en unto him, Matth. xvii. 5. *And behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased, hear ye him.*

In fine, Jesus, preaching such doctrine as must recommend itself to every sincere lover of truth, confirmed his divine mission by a variety of miracles; and sealed the truth of it by his death; he rose from the dead, and was declared to be the Son of God with power.

BEFORE I conclude this inference, I would address myself to such of the Jewish nation as reside in Great Britain, and understand the English language. Ye men of Israel, you enjoy, in common with free Britons, peace and tranquillity, and the free exercise of religion, according to the dictates of your own consciences, without the terror of an inquisition, in a country where no force is used to make you converts to Christianity, but that arising from reason, from Moses, and your own prophets. This has lately been candidly acknowledged by that remarkable Jew Mr Solomon Da Costa (z).

PERMIT

(z) His candid acknowledgment of the peace, quiet, and protection which you all enjoy, is expressed in the following words: "I have already dwelt 54 years in ease and rest, in quietness and confidence, without fear, in this city of London, the crowned city! that is full of people, great among the nations, and princess among the provinces; a city great for wise and learned men,

PERMIT me, ye sons of Abraham, with all freedom of speech, to represent unto you your dreadful obstinacy, and awful unbelief, in rejecting Jesus of Nazareth, a man approved of God among your fathers, by miracles, wonders, and signs, which God did by him in the various parts of Judea, and in the presence of your rulers and priests; and let me speak freely unto you, and declare, that you have the fullest evidence that Jesus of Nazareth was *that prophet* predicted by Moses, whom God was *to raise out of the midst of your brethren, like unto himself.* Let me put you in remembrance, that this Jesus appeared in Judea at that time when there was so general an expectation of the appearance of the Messiah among the Jews, and that he was received by some of the most pious and distinguished Jews, who lived in that age, as the Messiah promised to their fathers.

JOHN the Baptist, acknowledged by the Jews of that age to be a prophet indeed, and Simeon who was just and devout, waiting

men, the mother of sciences and arts; there is not one science too difficult for them, either in medicine, or astronomy, or philosophy, or any art of skilful and cunning artists, the work of cunning workmen, such as have not been in the earth, nor in any nation." See a copy of an original letter written by Mr Solomon Da Costa, and sent to the trustees of the British Museum, with a present of near 200 curious MSS volumes in the Hebrew language, which were originally intended by the Jews as a present to King Charles II. A copy of this letter is extant in the annual register for the year 1760, p. 34.

waiting for the consolation of Israel, and to whom it was revealed by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, believed Jesus to be the true Messiah; as did also Zacharias, the father of John, Anna a prophetess, the daughter of Phanuel, of the tribe of Assar. Nicodemus, a pharisee, and a ruler of the Jews, confessed that Jesus was a teacher come from God; and that no man could do these miracles which he did, except God was with him. Joseph also of Arimathea, an honourable counsellor, was a disciple of Jesus; as also Stephen, who was a man full of faith and the Holy Ghost; with many thousand Jews who lived in that age. In fine, Saul of Tarsus, (called afterwards Paul), who was so zealous for the law of Moses, that he constantly breathed out threatenings and slaughter against the disciples of Jesus, persecuting the Christians unto death; this man was fully instructed in the Jewish religion, being brought up at the feet of Gamaliel, one of the most celebrated teachers of the law in that age, and had as good opportunities of knowing the sentiments of the ancient Jews with respect to the Messiah, and the prophecies concerning him, as any Jew then living: As this Paul was not a weak and ignorant man,

man, neither an enthusiast, as appeareth plainly from his writings, and under no temptation of becoming Christian from any hopes of worldly riches and preferment; but, from a full conviction that Jesus of Nazareth was the Messiah promised to the fathers, became as zealous in promoting the Christian cause as he was formerly in destroying it; disputed in the synagogue, and confounded the Jews at Damascus, and in other places, proving that Jesus was the Christ, Acts ix. 22.

TIME would fail me to enumerate particularly the many thousand Jews who were converted to Christianity by the apostles of our Lord in the first century.

It is indeed very strange, that you, the seed of Abraham, for whose fathers and nation, God, at various times, did work so many wonders, delivering them at first out of Egyptian bondage, by the hand of his servant Moses; and afterwards raising up many deliverers and saviours for them, restoring them to their own country, after their being brought and detained seventy years captives in Babylon, I say, that you should have been now, for seventeen hundred years, under such signal marks of God's displeasure, if there was not some national sin, for which you smarted, as formerly for idolatry: "The Lord hath scattered you among all people,

“ple, from one end of the earth even un-
 “to the other. He hath removed you
 “unto all the kingdoms of the earth, to
 “be a reproach, and a proverb, a taunt,
 “and a curse, in all the places whither
 “he hath driven you.” So that he seem-
 eth utterly to have forgotten and forsaken
 you. Your circumstances at present are
 melancholy beyond expression or concep-
 tion: According to the prediction of one
 of your prophets, you have now remained
 “without a King and without a Prince,
 “without an image and without an e-
 “phod, and without Teraphim,” Hosea
 iii. 4. The sceptre is now undoubtedly
 departed from Judah, your city Jerusalem
 and the temple are destroyed; so that there
 remains not a vestige or footstep of your
 government, either civil or sacred. The
 longest of your captivities lasted but seven-
 ty years, your present captivity has con-
 tinued above 1700 years, a greater length
 of time than intervened from the first
 building of your temple by Solomon, to
 its final destruction by Titus. Thus long
 have you been no nation, but so many
 scattered herds and vagabonds, without
 any temple, worship, or sacrifices, and
 without any reasonable hope or prospect
 of enjoying them.

THIS consideration so perplexed Rabbi
 Samuel Judaeus or Israelita, commonly
 called

called Moroccanus, from his being born in Fessa in Africa, in the year 1085, that he wrote a letter to Rabbi Isaac, master of the Jewish synagogue at Subjulfmeta, in the kingdom of Morocco, about 700 years ago, to this purpose: " I would fain learn from
 " thee, out of the testimonies of the law
 " and the prophets, and other scriptures,
 " why the Jews are thus smitten in this
 " captivity in which we are; which may
 " properly be called the anger of God,
 " because it hath no end: For it is now
 " above a thousand years since we were
 " carried away captive by Titus; and yet
 " our fathers, who worshipped idols, killed
 " the prophets, and cast the law behind
 " their back, were punished only with seventy years captivity, and then brought home again; but now there is no end of our calamities, nor do the prophets
 " promise any*."

AND what national sin is that of which you Jews have been guilty? Not of idolatry, surely; for your nation has never been charged with that sin since your captivity in Babylon: That sin, for which you now suffer as a nation, can be nothing else but the murder of this great prophet whom God had sent to your fathers. Whatever

K subterfuges

* See Wolf. Biblioth. Hebr. vol. i. p. 1099. et Biblioth. patrum, vol. v. ubi dicitur liber de adventu Messiae, quem Judaei expectant. See also Patric. in locum.

subterfuges and evasions you may contrive and devise to avoid the evidence of his being that great prophet prophesied of by Moses, ye yourselves are standing monuments of the truth of his being a prophet; for he foretold the destruction of your temple, and your city Jerusalem, and of your being carried away captive into all nations. Ye cannot be ignorant, ye sons of Abraham, that all the ancient Jews believed the Messiah should come before the destruction of your second temple; and this is confirmed in the writings of one of your prophets: *And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts. The glory of this latter house shall be, greater than of the former, saith the Lord of Hosts: and in this place will I give peace, saith the Lord of Hosts, Hag. ii. 7, 9.* That the external glory of this temple did not exceed that of Solomon's, appears plainly from your own history, as this very prophet testifieth in these words: *Who is left among you that saw this house in her first glory? and how do you see it now? is it not in your eyes in comparison of it as nothing?* The glory of your second temple was to consist particularly in the Messiah's presence there; and, in this respect, God did fill that house with his glory, which the prophet Malachi more clearly expresseth in these words: *Behold I will*

I will send my messenger, and he shall prepare the way before me ; and the Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant whom ye delight in : Behold he shall come, saith the Lord of Hosts, Mal.

iii. 1. Thus, according to your own prophets, the Messiah came before the destruction of your second temple : He came to you who were his brethren, yea he came to his own, and his own received him not ; he came in his Father's name, and ye received him not ; others came in their own name, and them ye did receive ; many false Messiahs did arise, and them ye received to your confusion and destruction. I need not inform you of the false Messiahs and impostors who appeared during the siege of Jerusalem ; and you must know what incredible destruction and slaughter Bar Chochab (*the son of a star*), afterwards called Bar Cozibia (*the son of a lie*), brought upon your nation, about 52 years after the the destruction of Jerusalem by Titus. Time would fail me particularly to mention how Moses Cretenfis, who promised to dry up the sea as Moses did ; and thus deluded a number of Jews to their own destruction ; And how Sabbati Sevi at Smyrna brought ruin upon many of his countrymen, in the year 1624 ; and, at length, turned Mahometan, in order to
save

save himself from being impaled by order of the Turkish Emperor.

YOUR city Jerusalem and your temple are now no more: And your fathers were forewarned of this by Jesus of Nazareth, who declared, that that generation should not pass away till Jerusalem and your temple should be razed to the ground; and that the Jewish nation should be scattered over the face of the whole earth for rejecting him the Messiah. Have not the predictions of Jesus of Nazareth been accomplished, to the woful experience of your fathers, and of you their children? *They answered and said, His blood be on us and on our children!* and so it hath happened unto you, according to their wishes. Consider therefore seriously these things, ye children of Israel, and, imitating the example of your brethren of old, the Jews of Berea, receive the word of God with all readiness of mind, and search the Scriptures whether these things were so or not, Acts xvii. 11. Give no longer an implicit faith to your oral traditions, which fill your minds with wrong notions of the Messiah's kingdom as being of this world, and lead you astray from the truth, and to which traditions your prophets no where refer you; but have recourse to the law and to the testimony; for if these traditions speak not according

cording to this word, it is because there is no light in them, If. viii. 20. You have Moses and the prophets, hear them, and hearken to them alone, praying earnestly to the Father of Lights, that he would open your understandings to understand the Scriptures; and that God would remove the veil that is upon your hearts even to this day, when Moses and the prophets are read among you.

AND would you now learn the source of your present calamities, which cannot be learned from Moses's law, you will find it discovered from Moses's prediction of *a prophet raised from the midst of you, of your brethren, like unto him*, who should introduce a new dispensation amongst you. A voice from heaven declared, that Jesus of Nazareth was the person meant by that prophecy; and God's vengeance on the Jewish nation for not hearkening to this Jesus, has declared and confirmed the truth of it now for 1700 years.

3. WE may see the folly and inevitable ruin of such as reject Jesus Christ, whose mission God has attested by so many proofs.

THIS glorious person was foretold by so many prophets, and at length, in the fulness of time, appeared with such credentials as must satisfy and convince every candid and impartial inquirer of his having been
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sent from God. His coming was foretold by various prophets, who lived in different ages, and who cannot possibly be supposed to have entered into any combination to deceive and impose upon mankind, each of which agree in pointing out his distinguishing characters. God, by a voice from heaven, declares him to be his only begotten Son. Jesus himself, while on this earth, went about doing good: He preached such doctrine as must recommend itself to every sincere lover of truth, and to every unprejudiced person, who seriously reflects upon the weakness and corruption of human nature; and confirmed his mission by a variety of miracles: He died in confirmation of the truth of his doctrine. In fine, he rose from the dead; and thus was declared to be the Son of God with power.

THE number, dispersion, and adherence of the Jewish nation to their religion, afford the most convincing evidence for the truth of the Christian faith. Their number furnishes us with a sufficient cloud of witnesses, that attest the truth of the Bible. Their dispersion spreads these witnesses through all nations: Their adherence to their religion, amidst reproach and persecution, renders their testimony unquestionable.

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THE conduct and procedure of Providence towards the infidel Jews, may suggest matter of serious reflection to the patrons and promoters of infidelity in the present age, and shew what wrath and indignation is reserved for them who blaspheme and trample under foot the Son of God; for God is no idle spectator of the contempt and reproach they cast on his only begotten Son. Infidels may now indeed scoff and ridicule revelation, they may blaspheme the blessed Jesus with the opprobrious title of impostor; but the time is coming when they, in their turn, shall be held up as spectacles to men and angels; and shall then reap the fruits, the bitter fruits of that reproach and ignominy they poured upon God and his blessed Son. The blessed Jesus, who, while on this earth, breathed benevolence and goodwill towards mankind, assureth us, and declareth, in the plainest manner, the misery of all those who reject this great salvation: *He that believeth not shall be damned.* And again, *He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him,* John iii. 36. Such as disbelieve this Gospel would do well to consider, that these are the declarations of that prophet who predicted the present miserable state
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of the Jewish nation, of which they themselves are present living witnesses. " If
 " the word then spoken by angels was
 " stedfast, and every transgression received
 " a just recompence of reward, how shall
 " we escape if we neglect so great salva-
 " tion, which at first began to be spoken
 " by the Lord, and was afterwards con-
 " firmed to us by them that heard him,
 " God also bearing them witness with di-
 " vers miracles, and gifts of the Holy
 " Ghost, according to his own will?" Heb.
 ii. 3, 4.

4. FROM what has been said, we may see the just foundation all true Christians have for zealously promoting the interest of the Gospel. We have seen from the text, which has been the subject of our present discourse, very strong evidence, that Jesus was the Messiah promised to the Fathers: Hence the apostle Peter saith, " We fol-
 " lowed not cunningly devised fables,
 " when we made known unto you the
 " power and coming of our Lord Jesus
 " Christ, but were eye-witnesses of his
 " majesty; for he received from God the
 " Father honour and glory, when there
 " came such a voice to him from the ex-
 " cellent glory, This is my beloved Son in
 " whom I am well pleased," 1 Pet. i.
 16, 17.

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As we are conscious to ourselves that we do not propagate a false religion to the world, we ought to exert our zeal in making this Gospel known in the dark corners of the earth; and particularly in such places of our native land, the remote highlands and islands, which, alas! hitherto have not been considered with such a degree of attention as the importance of the affair requireth, whether we view it in a political or religious light. For the unhappy inhabitants of these parts, to this day, live in a great measure in ignorance, without the oracles of God in their native tongue.

THE poor inhabitants in the highlands and islands were entirely deprived of the Holy Scriptures, in any language they had the least knowledge of to the year 1686. About this time, the truly noble, that great philosopher, and pious Christian, the Hon. Mr Boyle, sent 212 copies of Bishop Bedel's Irish Bible, to be distributed so that each parish might have one, as far as that number could go. The friends to the interest of religion, at that time, thought it better that this translation should be distributed among them, notwithstanding the Irish dialect is so different from the Galic, that the inhabitants of the highlands could not fully understand it, nor reap such advantage

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from it as they could have done, had it been translated into their native Galic dialect. The worthy Mr Boyle being informed by Mr Kirkwood of the good effect of this distribution, and the earnest desire of the friends of religion to have a new edition of the said Irish Bible in the Roman character, for the use of such persons in the highlands as had been taught to read English, tho' they did not understand it, the generous Mr Boyle subscribed for 100 copies.

THE Reverend Mr Robert Kirk, minister of Aberfoyle, had the care of this impression at London, which consisted of 3000 ; and informs us, that, upon the first present of the Honourable Mr Boyle, the people expressed a wonderful joy, and a great desire to know the word of God ; and such was their zeal, that they sent for the Bible sometimes to one part of the parish, and sometimes to another, that they might read it on the week days, and then they returned it to the church on the Lord's Day, that all might hear it read publicly.

THE Reverend Mr Kirk, upon observing the fondness and eagerness with which the highlanders received this Irish translation, which they could not fully understand, and from a conviction of the great utility

utility and necessity of a translation of the scriptures in the Galic dialect, translated the four Evangelists into that language; which were never printed, as the translator died before he finished the whole of the New Testament. It appears, that, in his days, there were some who objected against printing the Bible in Irish. This Reverend gentleman, with great candour, says, that it is not to be doubted that a great many, who object against this, do it without any bad design, but only from their not considering the matter sufficiently; and therefore, to remove their mistake and prejudices, he suggests a variety of considerations, which may be seen at full length in Dr Birch's life of the Honourable Robert Boyle. See the appendix to his life, Numb. 4. I cannot omit here these remarkable words of the Reverend Mr Kirk on that occasion: " Ought not
 " care to be taken, that the inhabitants
 " of the highlands and islands should not
 " perish for lack of knowledge? or shall
 " the means of heavenly light and comfort be withheld from them, as from a
 " generation whom God hath cursed and
 " forsaken. Far be it from all those that
 " bear the honourable name of Christians,
 " to harden themselves against their brethren, and, under pretence of any human
 " man

“man policy, to fight against the kingdom
“ of our God and Saviour.”

THE inhabitants of the highlands and islands are almost in the same situation with the inhabitants of the Isle of Man, there being at present scarcely an Irish Bible to be found in many parishes, the last edition of that Bible having been printed in the last century : And it may justly be said, that, to this day, the Holy Scriptures have never been translated into their native dialect, the Galic ; the Psalms being the only book of Scripture which they have translated into their own language. Such is the unhappy situation of this part of the island, who are deprived of a blessing which every protestant country is blessed with, except themselves.

THE number of inhabitants who understood not the public service in English in the Rev. Mr Kirk's days, were about 200,000 ; and I believe, that, if it is thoroughly examined, the number who do not understand the public exercises of religion in English will be found no less at present. For every one will easily conceive, that there is a great difference between understanding a sermon in English and a few words in common conversation (a).

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(a) As an evidence of the truth of what has been said, we shall subjoin an authentic account of the inhabitants of some of the
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THERE is a Society established, for the reformation of the highlands and islands, by public authority, under our gracious Sovereign the King, countenanced and supported

the remote islands, where the English language is little understood. The island of Islay contains 7000 inhabitants. The island of Jura is 24 miles long, and six broad, and contains 466 inhabitants. The island of Collonsay is 8 miles long, and 3 miles broad, and contains 440 inhabitants. This island can only be visited by a minister once a year. The island of Scarba containing 60 inhabitants, and the smaller adjacent islands of Balnahevan, Garveloch, Eluchanve, and Lunga, contain 60 more, to whom the minister preaches once a quarter, in the island of Scarba. The Sacrament of the Lord's supper has been but once dispensed in this parish during the present century.

The island of Icolmkill, formerly a seminary of all kind of learning, and a nursery of divines for planting churches, (Vid. Bede's hist. rules, book iii. p. 118.), as Dr Cumming has fully shewn, in his sermon preached before this Society, on Matth. xi. 5. in the year 1760, at present contains 200 inhabitants; and there is not one person in it who can either speak English or read the Scriptures, for want of a school. Here we have set before us a melancholy instance of the vicissitude of human affairs. This island, which formerly sent missionaries into Northumberland, at the desire of King Oswald, to instruct the inhabitants there, now call for the aid of Britons to help them. In the island of Coll there are 1200 inhabitants, and 1800 in the island of Tirey; and as there are no schools in these islands, there is not a person in them who either understands English, or can read the Scriptures, except about 20, who are in the families of three or four gentlemen. And, as the Rev. Dr Walker observes in his report, these are but a few instances of many that might be mentioned; there being few countries in the highlands in which there are not large tracts to be found where the inhabitants are in the same state of ignorance, for want of schools, which are the most effectual means to spread the knowledge of the Gospel, and the English language, and to introduce the useful arts of life in these unenlightened parts of this kingdom. In the presbytery of Uist, the parish of Harris consists of 1960; the parish of North Uist of 1900; the parish of South Uist contains 2020; and 2000 of this last parish are Roman Catholics. The parish of Bara consists of 1150; 50 of which only are protestants. The presbytery of the Lewis contains 6386. Every one who attends to the geography of the country must see, that the
highlanders

supported by many Honourable and Reverend Gentlemen; and it is acknowledged by all who have an opportunity of examining the state of the said Society, that its funds are faithfully and frugally managed. The design is truly noble and excellent, and the success hitherto has been equal to the means the Society are possessed of, or furnished with for carrying them on.

ON the first patent, by which the Society is impowered to receive donations towards the erecting of schools, in order to have children taught to read and write, and to be instructed in the principles of the Christian religion, there are 159 schools. On the second patent, which impowers the Society to receive donations, in order to have children and others taught trades and manufactures, there are twelve schools; the whole amounting to 171. The number of scholars of both sexes amounts to 7051. There are also two Missionaries employed

highlanders inhabiting the western and northern coasts, and inland country, are very numerous, and are little acquainted with the English language. The Society has had opportunity, by petitions for schools from different parts of the country, to learn of vast numbers remaining still in ignorance and barbarity; and particularly, they have had fuller information, by means of the Reverend Doctors Dick, Hyndman, and others, who were sent by the General Assembly 1760, to visit the highlands and islands, and other places where missionaries and catechists were employed; and by means of the Rev. Dr Walker, who visited several places in 1764.

employed by the Society in America for converting the Indians.

BUT, however far the Society has been enabled to extend the means of knowledge, by the blessing of God accompanying the charitable contributions of some among ourselves, and the liberal donations sent from South Britain and Ireland; yet the Society's revenue bears but a small proportion to the necessities of the highlands and islands; and, alas, are not sufficient to answer the yearly demands made upon them for the erection of new schools, in several remote corners of the land; neither are they in a capacity to give such salaries to the schoolmasters they have already, as are sufficient to enable them to live in so comfortable a manner as they could wish, in consequence of the price of the necessaries of life being heightened every where. There is a loud call then to all those to whom God hath given of the good things of this life, to contribute their share for promoting so valuable an end. We ought to remember that this is not a thing indifferent, but a duty incumbent, not only on such as are in eminent or public stations, such as Princes, and Rulers, and Ministers of the Gospel, but also upon private Christians; and we must remember, that we are to assist, not
only

only by our prayers for a blessing upon the means already used, but are also loudly called to contribute in proportion to what God hath given us of the good things of this life, in order to advance so excellent a design, by devoting to God a part of our worldly substance. For what is the most valuable improvement of riches, and what is the best use that can be made of them? Surely to clothe the naked, to feed the hungry, to instruct the ignorant, to open the eyes of the blind, and to give light to them who sit in darkness. By removing such an obstacle to knowledge we should resemble God, who pitied a dark world, and sent them a divine teacher to reveal his mind; we should imitate Jesus Christ, who sent his apostles as so many missionaries into the different nations of the Gentile world.

EVERY one must acknowledge that a little money laid out to teach young ones the principles of our holy religion, is more reasonable than to use riches as fuel to these hurtful and foolish lusts which drown men in perdition. It is surely the greatest blessing to children to have a good education, and it is the greatest advantage to the public; this being the most effectual way to stop the sources of ignorance and impiety which overflow the land.

What

What we lay out for propagating true religion is insured beyond all danger ; “ we lay up for ourselves treasures in heaven, “ where moth and rust do not corrupt, “ and where thieves break not through “ and steal,” Matth. vi. 20. This is really laying out our money upon the best security, and at the highest interest. It is indeed a dispersing and scattering ; but, in such a way, as the husbandman scatters his seed in sowing-time, with a view to a harvest, “ He that giveth to the poor lendeth “ to the Lord,” Prov. xix. 17. And can we lodge any of our substance in such a hand, and to such an advantage ?

WE are informed, that the Hon. Society in South Britain have received from the East Indies a most agreeable account of the success of their protestant mission on the coast of Coromandel ; and in particular, of the conversion of a Pandaramor heathen priest, belonging to a noble tribe, and of great intellectual abilities, who is now employed in the Malabarian school at Cudalore.

WE also hear, that the same Society have lately made application to the twelve principal companies in the city of London, for encouraging a proposal for printing the Bible in the *Manks language*, for the benefit of the poor inhabitants of the Isle of Man : The inhabitants of which island are

M

said

said to be upwards of 20,000 in number, and the far greater part of them ignorant of the English language. This is undoubtedly a design worthy of generous Britons, who are desirous that all their fellow-subjects should enjoy in common with themselves the blessings of religious and civil liberty. With pleasure we hear, that the said Society have received considerable subscriptions for translating the scriptures into that language.

THE Society in North Britain have had very much at heart to promote the knowledge of the English language in these remote corners of our land. They have, however, found by experience, that many of the children in the highlands, who were taught to read the Scriptures in English, did not really understand what they read. In order, therefore, to introduce the knowledge of the Scriptures in these parts, it seems not only expedient, but even necessary, that the children should be taught to read the Scriptures in their native language, the Galic, at the same that they read them in English, in order to introduce to purpose the knowledge of the Scriptures among them. Upon consideration of these circumstances, the Society judged it highly necessary to employ a Reverend Minister to translate the New Testament into the Galic

lic dialect, in order the more effectually to spread the knowledge of our holy religion into these distant corners of our land (*b*).

THE miserable situation of the unhappy inhabitants of the highlands and islands is set forth by Dr Walker, in his report, p. 3. who observes, that these highlanders are not only cut off from all intercourse with such other fellow-subjects as are capable to improve them, but separated still more by a different language in which they cannot be taught, and in which they have no means of instruction ; they are therefore debarred from the knowledge of the Scriptures,

(*b*) The Rev. Mr James Stewart, minister of the gospel at Killin in Breadalbane, has been employed in this useful and necessary work about 4 years, and has now finished a translation of the New Testament ; and the Society has sent the said translation to be reviewed by some ministers who understand the original and Galic languages, in order to its being speedily printed. The Reverend author is to subjoin a few short rules with respect to the reading of the Galic. It is hoped, that the children will make more progress in the knowledge of the English language, by thus learning to translate from the Galic into English, than they have done hitherto ; and that they shall become so many instructors of their aged parents, by reading to them the holy Scriptures in their mother-tongue. This translation will also afford the people an opportunity of hearing the Scriptures read publicly in the churches. There has been a specimen of this Galic translation published, and which has been received with approbation by several ministers who understand the Galic language. A Reverend minister, who has read over the four gospels with care and attention, is of opinion, that this translation is just, and that the style is proper, natural, easy, and agreeable. The Society cannot afford the additional expence of translating the Old Testament into the said language, unless they receive donations from well-disposed persons, whose hearts God may touch with a sense of the unhappy circumstances of those who have hitherto been deprived of that most inestimable blessing the Holy Oracles of God in their mother-tongue.

tures, except in English, and must first be taught to read in a language they do not understand : Besides this, the most considerable number of the people are, in a great measure, excluded from all religious instruction by the nature of the country ; their access to schools and churches being cut off by their remote situation, by dangerous seas, by extensive lochs, rapid rivers, and unpassable mountains.

THE various obstacles to the reformation of the highlands are the more to be regretted, when the nature of the inhabitants is considered, and their ready disposition to receive improvement. To every impartial observer, they must appear an acute and sensible people, extremely desirous of instruction, and capable of great attainments both in knowledge and industry ; the ignorance and idleness that too much prevails among them, being by no means their fault, but the misfortune of their situation. And I have constantly observed, that such who have access to schools, to public worship, and to the ordinances of religion, are more regular in their morals, more civilized in their manners, and, in their way of life, more active and industrious, than those of their countrymen who are strangers to these advantages. See Dr Walker's report, p. 4.

DR

DR. WALKER justly observes, that the spreading the English language through the highlands and islands is chiefly to be attained by schools; and that, except they have this opportunity when young, which every parent is fond of embracing, they must grow up, and continue for life in such a state of ignorance, as, in a Christian country, is really deplorable. He observes, that where these schools are planted, there the English language makes a considerable progress; but there is scarce a vestige of it to be found, wherever they are wanting.

IN fine, it appears from his report, that popery is on the increase in various parts of the highlands and islands; and we need not be much surpris'd at this, when we reflect, that the inhabitants have hitherto been deprived of the Holy Scriptures in their own language. This unhappy circumstance in their lot, together with the great distance they live from their parish-churches, and their want of opportunity of having their children taught to read, and to be instructed in the principles of religion, render them an easy prey to popish priests (c).

FROM

(c) To remove these disadvantages, the Reverend Doctors Dick and Hyndman propose, that new parishes ought to be erected, churches built in many parts of the highlands, and that schools

FROM this view of the state of the highlands and islands it appears, that Providence calls aloud to all those who are in easy circumstances, to contribute something towards the erecting of more schools, and towards procuring a translation of the Holy Scriptures into the Galic language ; so that these unhappy people may be no longer deprived of reading the Word of God. It surely is the duty of every inhabitant of Great Britain, to promote the principles of true religion and liberty through every corner of the country. The miserable situation of the highlands and islands demands the sympathy of every pious Christian. Think, Christians, what pain it would give you, if you had not a copy of the Holy Scriptures to put into the hands of your dear children. The Society for propagating Christian Knowledge in these parts would chearfully undertake the task, if the charity

schools should be established for the proper education of youth. See their report, p. 78. These Reverend gentlemen declare, that the inhabitants of the highlands in general are well affected towards the reformation and improvement of their country ; that the common people are well disposed to receive religious instruction, full of esteem and affection for their ministers, and eager to have their children well educated ; that even the Roman Catholics send their children to the protestant schools with great chearfulness. They conclude with the following just reflection : When there is so noble a field, it is a pity it should ly uncultivated. But while the country is so destitute of ministers and teachers of youth, we cannot, with reason, entertain great hopes. " The harvest truly is plenteous, but the labourers are few." See report, p. 90.

rity and liberality of Britons will put that in their power. And would it not be a present worthy of Britons, to present the Oracles of the living God to the friends and descendents of such as behaved so bravely, and lost their lives in the late war, in defence of our religion and liberty, as an adequate reward for their gallant behaviour at that critical season? In consequence of this, they would be rendered more useful members of the commonwealth, faithful to our gracious Sovereign, and an additional bulwark to the liberties of Great Britain.

Names

Names of the persons appointed to receive
BENEFCTIONS in *London* and *Edinburgh*,
for the use of this SOCIETY.

In *London*, *John M^cIntosh jun. Esq;* Merchant.
In *Edinburgh*, *Mr John Davidson*, Writer to
the Signet.

FORM of a BEQUEST or LEGACY.

Item, I give and bequeath the sum of
to the Society in *Scotland* for propagating
Christian Knowledge, to be applied [*either*
to the purposes of the first or second charters, as
the Donor pleases.]

Committee of DIRECTORS for the
year 1765.

Mr John Forrest Merchant in *Edinburgh*, and
Master of the Merchant Company there,
Preses.

Mr Archibald Wallace, Merchant in *Edin-*
burgh.

Mr James Robertson, Professor of Oriental
Languages in the University of *Edin-*
burgh.

Mr Albert Monro of *Coull.*

Mr William Miller, Bookseller in *Edinburgh.*

Mr Robert Walker, Surgeon there.

Mr

Mr *Robert Ruffel*, Merchant there.

Mr *George Langlands*, Surgeon there.

Mr *William Ramsay* of *Preston*.

Dr *Patrick Cuming*, one of the Ministers of *Edinburgh*.

Mr *William Wilson* of *Soonhope*, Writer in *Edinburgh*.

Mr *William Dickson*, Dyer in *Edinburgh*.

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dmission.
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The Most Honourable the Marquis of Lo-
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Clerks of Session, Secretary.
George Far Elph, one of the Commis-
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Alexander Far Elph, Writer in Edinburgh.
Clark.
David Far Elph, Accountant there, Book-
holder.
John Far Elph, Bookholder.
Alexander Far Elph, Officer.

36 JUL 2

Lately Published,

GRAMMATICA LINGUAE HEBRAEAE,
cum notis et variis quaestionibus philo-
logicis ; in quibus praecipue differitur de
natura et indole linguae Hebraeae ; de
antiquitate Quadrati, et Samaritani charac-
teris ; de literis יהוה earumque natura et
usu ; de punctorum vocalium natura, an-
tiquitate, et novitate ; de convenientia et
affinitate linguae Hebraeae cum Arabica :

In usum Juventutis Academicae :

Jacobo Robertson, A. M. Ling. Orient.
Professore in Academia Edinburgena,
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Prostant venales apud Hamilton et Balfour,
et Gul. Miller, Edinburgi ; Wilson et
Durham, Londini, in vico vulgo dicto,
the Strand, Bibliopolas.

E R R A T A.

Page 21. line 10. for *in* read *an*.

P. 30. l. 27. dele *ad*.

P. 45. l. 18. for *that* read *the*.

P. 48. note (r) l. 4. read *Josephus*.

And l. 8. of the same note for *Saviour's* read *Saviour*.

P. 52. l. 17. for *no* read *a*.

P. 59. l. 25. for *title* read *tittle*.

P. 70. l. 8. for *Affar* read *Afer*.

Grammatica Linguae Hebraicae
cum notis et variis dissertationibus philo-
sophicis; in quibus principae discurrunt de
naturae et indolis linguae Hebraicae; de
antiquitate Quodam et Samaritanis charac-
teribus; de litteris per semetipsum naturae et
usu; de praeforum vocabulorum naturae, an-
tiquitate et novitate; de convenientiis et
affinitate linguae Hebraicae cum Arabicis;
In ultimis juvenilis Acaademicae;

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Professore in Academia Edinburgensi,
Auctoris.

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